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THE CHURCHMAN

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POETRY.

And I saw no temple therein: for the LORD GOD ALMIGHTY and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of GOD did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.—Rev. xxi. 22—27.

No stately columns meet the eyes,
No fretted arch, no gilded dome,
Taught by immortal hands to rise,
The temple to which nations come.

But the great Architect divine,
Who did the earth's foundations lay,
Is the vast temple, at whose shrine
Adoring myriads homage pay.

The sun, that dazzling orb, whose rays
Dispel the darkness of the night,
Is seen not there—far brighter blaze
Than his those heavenly mansions light.

Nor yet the moon, whose softening gleam
Sheds over all a quiet glow,
Does there with gentle lustre beam,
Far purer light those regions know.

The immortal smile of GOD is there,
His glorious power transcendant shines,
The Lamb a radiant crown doth wear,
From mercy's rich exhaustless mines.

Those beauteous portals opened wide,
Through one eternal day shall stand;
No night is there—the nation's pride
Shall bow within that holy land.

Kings, and the mighty ones of earth,
Who did the choicest honors bear
Of princely lineage, noble birth,
All kneel, and lay their glories there.

All things unholy and unclean,
That worketh ill, or gendereth strife,
No entrance finds—who there are seen
Their names are in the book of life.

Oh Saviour! by thy cross I plead,
By all the sorrows thou hast told,
That at the last great hour of need,
My name, may there be found enroll'd.

J. C.

From the British Magazine.

THOUGHTS ON THE POPULAR EVIDENCES OF A CALL TO THE CHRISTIAN MINISTRY.

There are certain passages of the New Testament which in the present day are very awkward, and, to a thinking man, very perplexing. CHRIST says, for instance, that "it shall be more tolerable for Sodom and Gomorrah in the day of judgment" than for those who will not receive his ministers, nor hear their words. And in the epistle to the Hebrews it is said, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account." The words are simple and plain, but the application is difficult. There are Episcopalians, Presbyterians, Independents, Wesleyans, Baptists, besides an innumerable company of seceders belonging to no denomination, and their ministers all say that they are ministers of CHRIST, and all are watching for my soul; now, which am I to receive, and whom am I to obey? I cannot obey all, for no man can serve even two masters; and moreover, these persons are by no means agreed in that complex idea which they call the Gospel. Some say that the Calvinistic system is the Gospel; others affirm that the Arminian scheme is the Gospel; and, as to practice, one says that I am bound to have my children baptized; another declares as peremptorily that they are not to be baptized; so that it is impossible to obey the words of one without disobeying the other, and if this other should happen to be a true minister of CHRIST, I expose myself to a punishment less tolerable than that inflicted on the guilty cities of the plain. I ask, then, how I am to know a true minister of the Gospel, whom I am bound to receive, and whom I can obey without risking my eternal happiness? To this question there are many answers current at present, which, because of the importance of the subject, are worthy of consideration.

The first answer is, He that has an internal call, that is, he who feels within him a strong and vehement desire to proclaim the message of salvation, is a true minister of CHRIST. But this answer is inadequate; first, because perhaps all the above-mentioned conflicting parties will profess that they have this call, and we are, therefore, left just where we were before; and, secondly, because in the Bible there is no mention of any such thing. It may be thought, perhaps, that this assertion goes too far, and even that it contradicts the principles and practice of the Anglican Church, which asks at ordination, "Do you trust that you are inwardly moved by the HOLY GHOST to take upon you this office and ministration, to serve GOD for the promoting of his glory, and the edifying of his people?" But this is far from being the case. Our Church does not authorize the ordination of any man because he can answer this question in the affirmative, but it proposes the question because, by having a title to orders, the candidate has previously had an external call; without this external and providential evidence, his internal call will be of no use; no bishop will on that account receive him even as a candidate for orders. The external call is the prerequisite, without which the question about an internal call will never be proposed. Our Church therefore knows nothing of an internal call, which, without external evidence, can prove any man to be a minister of CHRIST. It does not even permit him to become a candidate for the holy office, on his own representation or wish, but, in the title for orders, requires an external call. We do not therefore deviate from the principles of the Church when we say, that the Bible contains no warrant for this plea of an internal call as the *test* of a true ministry; neither the Church nor the Bible knows any thing of the kind. There is no instance, either in the Old or the New Testament, of any one minister of GOD *resting his claims* to this high office upon any such foundation. The only persons mentioned in the Bible as impelled *solely* by an internal call are the false prophets. "I have not sent these prophets, yet they run: I have not spoken to them, yet they prophesied." Jer. xxiii. 21. "Son of man, prophesy against the prophets of Israel, that prophesy, and say unto them that prophesy out of *their own hearts*, Hear ye the word of the LORD: Thus saith the LORD GOD, Wo unto the foolish prophets, that follow *their own spirit*, and have seen nothing." Ezek. xiii 2, 3. But they will scarcely be taken as safe guides in this matter, and yet there is no other example of an internal call to be found in the whole word of GOD. It is nowhere said that the true prophets had an internal call, or that the apostles of CHRIST were urged by an internal desire to assume their office. Peter and his companions were engaged in their lawful calling, Matthew was seated at the receipt of custom, when they received CHRIST's external call to follow him. Some of the most remarkable, and the most highly gifted, were called almost against their will. Moses needed more than one command to go forth as the servant of GOD; and St. Paul was in the midst of a mad career of persecution when he was called to the ministry. If the proof of an internal call be necessary to a true minister of CHRIST, we must at once exclude Moses and the prophets, Paul and his fellow-apostles.—This pretence of an internal call however, although antiscriptural, is not new. When Luther began the reformation in Germany, he had to contend with many who urged it; and it is worth while to consider how he met it. In commenting on the call of Moses, he says—

"Hold fast what I have said concerning the call of Moses; for no man should push himself into a public office without GOD's call. And bear this in mind particularly, because of those modern vain spirits who push and insinuate themselves, where GOD has neither called nor sent them—choose to be preachers, and to teach the people, without either summons or call, Jer. xxiii. 21. Moses had long before wished, in his spirit, the deliverance of his brethren from the bondage of Egypt, and had spirit and courage enough, when he slew the Egyptian; as if he would say, I think, I ought to help you.—Neither did GOD punish this act; on the contrary, Stephen praises it, in the Acts of the Apostles, (vii. 25.) And yet he would not attempt to lead them out of Egypt until GOD had first called and sent him to the children of Israel. For it is not enough to boast of the Spirit, neither will GOD have us believe those who make pretensions, and say, 'Believe my spirit;' item, nor those who say, 'The Spirit moves me; the Spirit commands me.' Otherwise we should all stand on an equal footing, and no one would listen to another. He that would begin any thing new, let him not come with the boast that the Spirit has put it into his heart. But if he does, let him be rejected at once. For this is what one should earnestly do and say:—'If the Holy Spirit will employ me in any office, (be it what it may,) and if GOD's will be that I should begin it, and I entertain the wish in my own mind, he will give the office in such a way, that signs follow, and that heavenly signs confirm the mission.' For this is certain that the Spirit will not puff up or tempt the heart of any one, where he does not confirm the matter by miracles: external evidence is absolutely necessary."

Such was Luther's opinion of those who have nothing better to offer in defence of their claims than a vehement internal desire. His opinion is not given as an authority, but to show that it was no part of Luther's Protestantism to acknowledge the claims of every man who pretended to be a minister of CHRIST. He required evidence, and so will every man who has got the least particle of common sense; and if, besides, he has got any respect for the Bible, he will not receive the assertion of an internal call as sufficient evidence, for neither in the Old or the New Testament can a single instance be found of any one servant of GOD who based his claims to the ministry on an internal call, or who pleaded his earnest and vehement desire to serve GOD in evidence of his mission. This answer, therefore, is only to be accounted as one of the traditions of men, which make void the commandments of GOD.

Another common evidence of a divine call to the Christian ministry is, personal qualification. It is not an uncommon observation, that whom GOD sends, he qualifies; by which is meant, that great fluency, earnestness, a good delivery,—in a word, the requisites of popular oratory, will prove a man a minister of CHRIST: and with the multitude, perhaps, this evidence goes farther than any other. Yet there is hardly any one pretence that is more directly in opposition to the Scriptures. By this rule the two greatest of GOD's ministers would be pronounced impostors. Neither Moses nor St. Paul was eloquent, Moses, knowing the vulgar error, urges this defect as a serious objection against his mission,—"O my LORD, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech and slow of tongue." And a similar lack of eloquence in Paul induced the Corinthians to question his apostleship. "His letters (say they) are weighty and powerful; but his bodily presence is weak, and his speech contemptible."—And he himself says—"Though I be rude in speech, yet not in knowledge." It is therefore altogether a mistake to suppose that fluency of speech is an evidence of a divine call, or even a requisite in a Christian minister. It is a power either conferred by nature, or acquired by habit, and possessed in as high, if not in a higher degree, by the ancient heathen, than by any of GOD's servants, either Jew or Christian, and can therefore furnish no proof of a call to the Christian ministry. Where it exists, GOD may make use of it, as he did in the case of Apollos, but it is in no wise needful for his purpose. "His strength can be made perfect in weakness;" and his will is, that the Gospel of CHRIST should be preached, "not with wisdom of words, lest the cross of CHRIST should be made of none effect." Those, therefore, who profess to be Protestants, and make it their great boast that the Scriptures are their only guide, must look out for some other evidence less antiscriptural; and some think that they find it in "the success of the minister."

A third answer to the question, "Who is a minister of CHRIST," is, he who is successful in the conversion of sinners; and this answer is professedly based upon St. Paul's words to the Corinthians—"Are ye not my work in the LORD? If I be not an apostle unto others, yet doubtless I am to you; for the seal of mine apostleship are ye in the LORD." Those persons think that St. Paul here meant to affirm generally that whosoever has got converts as the seal of his ministry, is thereby proved to be a lawful minister of CHRIST. How any Christian people ever arrived at a conclusion so absurd, is perfectly incomprehensible; and the fact proves, either that their prejudice is very strong, or the cause which they defend desperate. On this principle, Mahomet must be accounted as a true servant of GOD, for he had this seal long before he used the sword as an instrument of conversion. Joanna Southcote, too, will appear as a lawful minister, and her converts can refer to themselves as the seal of her mission. Yea, and every fanatic and impostor, man, woman, or child, who finds people foolish or wicked enough to be misled, may prove the truth of his call to the Christian ministry; and prove, moreover, that he is an apostle, as good and as true as St. Paul himself. Surely a principle leading to conclusions so monstrous cannot possibly have been taught by an inspired apostle. Those persons must, of necessity, have mistaken his words. Even if we take the words without reference to the preceding verse, they cannot be made to express any such unqualified assertion as this, that whosoever has got converts as the seal of his ministry, is therefore a lawful minister. They signify, at the very most, that he who has got converts must be regarded by those converts as a lawful minister. "If I be not an apostle unto others, yet doubtless I am to you;" that is, Whatever others may think of me, ye must, if ye will be consistent, receive me as an apostle: ye are my converts: ye believed the Gospel at my word; whatever, therefore, others whom I did not convert may think of me, to you, at least, I am an apostle. But this measure of lawfulness will not satisfy those who take pleasure in citing these words. Their wish is, that every man who has made converts should be universally acknowledged as a lawful minister of the catholic Church. But any such general acknowledgment of the validity of their claims is plainly forbidden by the passage cited. The apostle's supposition excludes the idea of being acknowledged by any but their own converts. "If I be not an apostle unto others." By omitting the context, we may allow them to be ministers to their own converts; but if the preceding verse is to be considered, we cannot admit even that.—St. Paul's object was to prove that he was, not an ordinary minister, but an apostle, equal in authority and rank to St. Peter, or any other of the apostles. "Am I not an apostle?" If, therefore, the conversion of sinners proves any thing, it will prove that a man is an apostle of the same rank and standing in the Church as St. Paul himself. The passage proves this, or it proves nothing. Those, therefore, who rest their claims upon it, must either boldly assert that they are apostles in the same sense in which St. Paul was, or they must give up the passage altogether.—But, secondly, St. Paul does not rest the proof of his apostleship merely on the conversion of the Corinthians, but joins this argument with another; namely, that he had seen the LORD. "Have I not seen JESUS CHRIST our LORD?" Here, then, he appeals to the external evidence, as he does also in the 2d epistle, when he says, "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." Those, therefore, who hold St. Paul's proof to be valid, and applicable to their own case, must not dishonestly withhold one half of it, but if they appeal to success, must also produce the external evidence of their mission. If St. Paul did not expect the Corinthians to admit his apostleship without both these proofs, surely no modern claimant can expect us to believe without evidence equally valid. The answer, therefore, that success in the conversion of sinners proves a man to be a minister of CHRIST, is, to those who believe in the New Testament, and take it as their guide, just as unsatisfactory as those which precede.

But there is another answer, which settles the point in a more summary manner. It is this: every man who preaches CHRIST is a minister of CHRIST. This appears to be an extension of that "latitudinarian indifference" commended by Milner. Speaking of Episcopacy, Presbytery, and Independency, he says, "To me it seems an unhappy prejudice to look on any one of the forms as of *divine right*, or of scriptural authority. Circumstances will make different modes more proper in one place, and at one time, than at another. And whoever rests in this conclusion will be in no danger of bigotry, but, on the contrary, will see much reason for moderation and latitudinarian indifference in judging of various methods which have been proposed or made use of for the *external* regulation of the Church." Since Milner's time, the principle has developed itself, and many are now found who assert that any man, of any or no denomination, if he only "preach CHRIST," is CHRIST's lawful minister; and who endeavor to prove this latitudinarian principle by an appeal to the New Testament. They reason thus:—When the apostles forbad a certain man to cast out devils, because he followed not with them, CHRIST said, "Forbid him not; for he that is not against us is for us."—Therefore there is no apostolical succession, but every man who preaches CHRIST is his lawful minister. The short and true answer is, that the logic is very bad, and that, when we meet any one casting out devils, we shall not forbid him.—But suppose that, for the sake of argument, we grant the applicability of the passage, what do those who reject the doctrine of an apostolic succession gain by the admission? Does it overturn that doctrine? Nay, it proves it. In order to get at their conclusion, they must, as the first step, produce a parallel case. Here we have an unauthorized man casting out devils; to preserve the parallelism, they must produce an unauthorized preacher of the Gospel; and they must, further, produce authorized preachers of the Gospel forbidding him. Unless they do this, they have no parallel, and therefore no premises. But the moment they complete the parallel, and admit that some ministers are authorized, and others unauthorized, they give up that for which they contend. They admit, nay, take for granted, as the very basis of their argument, a ministry authorized by CHRIST; and they fail altogether in attaining the real object for which they quote the passage. Their real object is, not to obtain liberty for unauthorized persons to preach—for in this country every man that likes may preach—but to have these unauthorized persons acknowledged as authorized, and received as legitimate brethren in the Christian ministry.—But for this the text cited furnishes no warrant. CHRIST did not tell the disciples to receive this man as a brother, or to acknowledge him as a fellow-apostle. "Forbid him not," is the utmost limit to which CHRIST extended his command; and if this text be pressed as an argument, "Forbid him not" is the utmost limit of favor which CHRIST's authorized ministers can be called upon to show to the unauthorized preachers of the Gospel. Until the opponents of the apostolic succession can show that "forbid him not" means receive him, acknowledge him, no lover of the Bible will go further. He may not forbid, but he can never acknowledge the call of those who make themselves ministers of CHRIST.

But the truth is, that, if this text proves any thing, it proves too much; and that, therefore, the reasoning founded upon it is altogether inconclusive. If, because the apostles were told not to forbid a man to cast out devils, we are not to forbid any one to preach and administer the sacraments, but to regard them all as lawful ministers, then the most notorious profligate is to be acknowledged as such,—then women, as well as men, must be reckoned as lawful ministers,—though Paul says, "Let your women keep silence in the churches." Then CHRIST has ordained not only no form, but no substance of church government at all. There is no order, and ought to be none, in the gospel ministrations. Then the Presbyterian and Independent forms are an usurpation as much as the Episcopacy. Then St. Paul's appointment of Timothy and Titus was a useless and unauthorized innovation, whereby the Christians of Ephesus and Crete were deprived of their right to become ministers of the Gospel; and, as Luther says, we all stand on the same footing, and no one is bound to hear or obey another. These conclusions are in themselves sufficient to show the invalidity of the reasoning. But it is also easy to show that the case of those who assume the ministerial office is not at all parallel to that of the man casting out devils. He was not a member of the Church of CHRIST. The apostles say, "He followeth not with us." If he had been baptized, the apostles must have known of it, for they baptized, and not CHRIST himself. His case is exactly parallel to that of an unbaptized Jew or heathen in the present day, who should take upon himself to preach CHRIST to his brethren. Of such a one it might be said "He that is not against us is for us." As a Jew or a heathen, preaching to Jews or heathens, he would not interfere with the authority or jurisdiction of CHRIST's authorized ministers, for this is confined to the Church of which he, as Jew or heathen, is not a member. There would therefore be neither cause nor right to forbid him. But this is very different from the case of those who do interfere with order of every kind,—who cause divisions,—who make all exercise of discipline impossible, and whose object it is to overthrow the Church of CHRIST. Think you that, if this man had been preaching against the apostles—had been asserting that they had no right to the office, and that CHRIST had no apostles—that our LORD's language would have been, "Forbid him not; he that is not against us is for us?" No; for such persons CHRIST has taught us a different doctrine, saying, "He that is not with us is against us; and he that gathereth not with us scattereth."

The question, then, How am I to know a lawful minister of CHRIST? still remains.—The prevailing temper of the times calls for an answer from the Bible: men will not hear of history, and reject evidence. Well, then, let us, especially as there is not room to go into the full answer, consult the New Testament, and see what principle it lays down for settling disputes relative to the external order of the Church. In the Corinthian Church, the women committed an offence against external order by praying with their heads uncovered: how does St. Paul endeavor to convince them of their error? He first declares his own judgment in the matter, and then, in case they should dispute his authority, refers to the practice of the universal Church.—"But if any man seem to be contentious, we have no such custom, neither the Churches of GOD." 1 Cor. xi. 16. He proves that the Corinthian practice was wrong, because it differed from that of the other Churches, and hereby plainly intimates that they were not to rest upon their own judgments or interpretations, but to bow to the universal practice of the Churches. He places this universal practice above his own decision, and evidently uses it as an argument not to be gainsayed. In like manner, in proving the erroneousness of another practice—the public preaching of women—he reproves their self-sufficiency, and directs them to others who had received the Gospel as well as themselves.—"What! came the word of GOD out from you? or came it unto you only?" 1 Cor. xiv. 34. In these two cases, then, relating to external order, he employs one principle to set the Corinthians right,—he tells them not to rely upon their own interpretation, but to see how others understood the Gospel, and what was the universal practice of the Churches. Let us, then, in determining this question of a lawful ministry, which also refers to external order, employ the same principle. Let us look to the Churches established by the apostles, and ask what is their universal practice. The Churches of Greece, Rome, Asia, and Africa, will all give one reply. They will all declare that the Episcopal form of government is apostolic, and that the ministers ordained by bishops are the lawful ministers.—They will all testify that every other form is an innovation and a departure from that which they received. If, then, we are willing to abide by the New Testament principle of the universal usage of "the Churches," we shall be delivered from our perplexity, and find an easy answer to the question, Who are the legitimate ministers of CHRIST?

From the New York American.

BORDENTOWN INSTITUTE.

In publishing to-day the advertisement of the Rev. Dr. Arnold, the principal of this seminary, we take pleasure in annexing the following tribute from the United States Gazette of Philadelphia.

"We have heard much good of the institution; and we hope, for the sake of sound education, that its estimable principal will be fully sustained in his enterprise, which involves expenditures far beyond what is generally supposed by those who have not a practical knowledge of such labors. We subjoin the following from the Episcopal Missionary, edited by the Right Rev. George W. Doane, Bishop of New Jersey.

'We have lately received the prospectus of this excellent institution, with the catalogue of its officers and students. It is realizing the most sanguine hopes of its best friends. We can do nothing more to its advantage than to exhibit the high and enlarged views entertained by the principal, the Rev. Dr. Arnold, of the office and duty of a teacher. May he have grace to fill up the outline he has so justly and ably sketched out! Our extract is from a private letter, not designed for publication. He will forgive us the liberty we take, for the motive which induces us.

"The mere routine of scholastic tuition, I conceive to be but a small and comparatively unimportant part of the duties that devolve on one who assumes the responsibilities (in weight and importance second only to that imposed upon the minister of CHRIST,) and is intrusted with the care of 'training up youth in the way they should go.' To mould the waxen mind of boyhood into the form and figure portrayed in JESUS; to implant those principles of morality and virtue, which, by the assisting grace of GOD, will enable the young Christian warrior to defy the fiery darts of Satan, and induce him to turn a deaf ear to the syren voice of 'the charmer, charm he never so wisely;' to point out to his pupils the path of duty by precept, and to show them by example how they should walk in it; and lastly, to store their minds with such knowledge, secular and religious, as may enable them, under GOD, best to promote, each in his respective sphere, the glory of their Creator, best to subserve the interests of their country and their fellow-men: these are the duties which belong to the office of a teacher—duties which demand for their proper discharge talents and intellectual excellences of the highest order; which merit and justly claim the undivided application of the mental energies, and will leave to the most active mind no time unemployed."'"

ADDRESS OF THE RIGHT REV. BISHOP BENJAMIN T. ONDERDONK TO THE CONVENTION OF THE DIOCESE OF NEW YORK.

(Continued.)

Circumstances during the past year have rendered it my duty, on two occasions, to communicate officially to rectors of parishes my judgment respecting the bearing of the office for the consecration of a church or chapel, on the question of the allowing of the use of such a building for other purposes than those connected with the worship of ALMIGHTY GOD. And as appeals to me on the subject are very frequent, I now ask your attention to it.

No one, it would seem, can peruse that solemn office with an unbiassed and enlightened mind, or a Christian heart, without perceiving that it bears the character of an instrument involving a transaction of the most solemn and binding nature. An edifice is thereby offered by its owners to the LORD, solemnly devoted to his service, and expressly "separated from all unhallowed, worldly, and common uses." The parties making the offering declare that they do it "with all humility and readiness of heart," and pray GOD to "accept this service at" their "hands" and "to accept the dedication of" their building to His "service." *

Brethren, are these unmeaning words? Is it a vain oblation that is thus solemnly made? Is there here any reservation? Is there the semblance of reservation in any part of the holy solemnity? Is aught retained for the exercise of discretion, or the intervention of civil rights? Is it not a transaction which should be entered on in good faith? And does it not impose an obligation which should be fulfilled with all fidelity? Whatever use is unhallowed, worldly, or common, it is declared, in a solemn compact with the Deity, shall be excluded. By unhallowed cannot be meant unholy or wicked—common decency would exclude that—but *not* holy, not of a holy character, not connected with the sacred purposes to which the building is solemnly appropriated and devoted, and its appropriation and devotion to which has been the subject of a solemn engagement with GOD himself, and an offering which he has been besought to accept and bless. There has therefore been a compact entered into with Him, that for none but holy purposes shall the consecrated building be used.

And in what clearer and more binding shape could the Church enact a law—and her laws are obligatory on all orders of men within her pale—than by providing for such a transaction by her members? Her law, then, clearly is, that her consecrated edifices are *not to be used for any other purposes than those of a holy and religious character.* They are GOD's houses; and, by being made his, have been, with the profession of humility and readiness of heart in the transaction, placed beyond the right of any other disposal. The right has been surrendered; and the party surrendering it has thereby placed itself under an obligation to act accordingly.

I have felt it my bounden duty, brethren of the clergy and laity, thus to lay before you, and through you, before your respective flocks and constituents, the law of the Church in this important matter, and to remind you of its connexion with fidelity to a compact solemnly entered into with the most high GOD. And to my rev. brethren, the rectors of parishes, whose is the prerogative and duty of decision and action in the premises with regard to their respective churches and chapels, and to the wardens and vestrymen of parishes destitute of rectors, I look with confidence for seeing that the laws of the Church are duly observed, and her fidelity to GOD maintained in all matters within their proper cognizance.†

I now proceed, brethren, to the required detail of Episcopal duties since the last Convention.

On the day after the rising of that body, the nineteenth Sunday after Trinity, October 9, confirmed 2 in St. James' Church in this city.

On Saturday, October 15, I enjoyed much satisfaction in laying the corner-stone of St. Paul's College, at College Point, in the town of Flushing and county of Queen's. This edifice is designed for the carrying out to their full measure of favorable influence on the united interests of religion and science, of the excellent plans of the Rev. Dr. Muhlenberg, so faithfully and usefully prosecuted in his Flushing Institute—where the Gospel and its Church do their holy work as the channels of GOD's sanctifying grace to the heart, and of that sacred knowledge which most elevates the character, while literature and science adorn and enrich the mind.

Twentieth Sunday after Trinity, October 16, confirmed 27 in St. James' Church, Hyde Park, Dutchess county.

Festival of St. Luke, the Evangelist, Tuesday, October 18, confirmed 22 in St. Peter's Church, Albany, in the morning, and in the afternoon laid the corner-stone of Trinity Church, West Troy, Albany county.

Wednesday, 19, instituted the Rev. Aldert Smedes into the rectorship of St. George's Church, Schenectady; and in the evening confirmed 12 in the same church.

Friday, 21, in St. John's Church, Johnstown, Montgomery county, admitted the Rev. Joseph Ransom, Deacon, the minister of the church, to the priesthood; preached there again in the afternoon, and in the evening confirmed 4.

Twenty-first Sunday after Trinity, October 23, consecrated Trinity Chapel, Utica.

This building stands on the churchyard, and immediately adjoining the parish church. It was intended for catechetical instruction, in its various departments in the Sunday school and otherwise, and for occasions of divine service, and of lectures on litany days, holy days, and other week days. It was a source of great gratification to me that the views which I had frequently expressed in favor of having consecrated chapels, for such purposes, were so readily acted upon by the rector and vestry of this parish, and still more gratifying is the assurance which has been given me, that decided benefit to the interests of religion and the Church has accrued from the erection, consecration, and use, of this neat and commodious chapel.

As the dimensions of the chapel would not admit of the accommodation of more than a portion of the parish, and therefore the regular service of the day, in the church, ought not to be interfered with, and as consecration is properly a *morning* service,‡ this solemnity took place at an hour sufficiently early to allow of the due performance of all its appointed parts in

* Consecration of a church or chapel.

† A plausible ground of objection to the principle here set forth exists in the case of societies designed for the moral reformation of the community, and of literary institutions.

Intemperance and other immoralities are great acknowledged public sins, in the estimation of the community at large; and slavery and freemasonry are held to be such by many eminent and good men. Societies are formed for purging the land of these iniquities. Is it proper that their business should be transacted, and their celebrations held, in our consecrated buildings?

In the first place, it is well known, that there are important differences of opinion among the best members of the community, as to the correctness of the principle on which temperance, moral reform, anti-slavery, anti-masonry, and similar societies are instituted and conducted. These differences ought not to be incorporated into the church. Whatever views her ministers and members may entertain in the matter, should be confined to them as citizens and members of society, and not be brought to bear upon them *as belonging to the church.* All ecclesiastical bodies, therefore, should be kept free from discussion or committal respecting them. For the same reason, the church's consecrated buildings should not be used for such discussions, or for business connected with these institutions.

But, secondly. The church, as the church of CHRIST, knows no rule of morals but the gospel, and no gospel independent of the church. All efforts, therefore, at moral reform, save through the gospel and its church, she cannot sanction. They ought, therefore,—be they advocated and patronized by whom they may—her own ministers and members, or others,—to be unknown to her. Her organized bodies—vestries, conventions, and societies—should not engage in them; and consequently her consecrated churches and chapels should not be used for their purposes.

As it respects literary institutions, it should be borne in mind that literature is divided into two departments, *sacred* and *secular*; or, as it is usually termed, *profane.*

Sacred literature is that which has a direct bearing on the true interpretation, and proper application of the holy Scriptures. Secular or profane literature is that department which has to do with the interests of learning and science, in their application to objects not immediately connected with spiritual concerns and the life which is to come.

Sacred literature, in all its departments, from the humble operations of the Sunday school to the deepest and most learned theological studies and researches, is, if under the direction and control of the church, proper to our consecrated temples. Secular or profane literature, which includes, besides branches connected with the higher departments of science and philosophy, the lighter grades of the drama, fiction, satire, and cognate branches—I think I need not say—is unsuitable to our consecrated buildings. Its public exhibitions may not be improper in themselves; but certainly they come not within the proper and sacredly guaranteed uses of the HOUSE OF GOD. Even if an exception were deemed allowable in behalf of exercises consisting merely of grave, literary, and scientific dissertations, the plea is removed by the manner in which our collegiate and other merely literary public celebrations are conducted. I need not refer to the light and trifling subjects, and the light and trifling manner in which they are treated, which more or less characterize all school and college exhibitions. I mean not to say that these are always necessarily wrong. But do they benefit the house of GOD?

There are appendages also to these celebrations, in music performed, refreshments taken, and tokens of approbation or disapprobation given, with regard to which I will only ask every pious Christian who may read this note, and know any thing of the matter in hand, *Are they befitting the house of* GOD? *Do they consist with the terms and true meaning of the solemn act of consecration?*

The lending of our churches to worship extraneous from that of our communion is another matter which requires serious consideration.

Our churches are consecrated to *the* worship and service of ALMIGHTY GOD—that is, by every reasonable and proper construction, that worship and service of Him which the Church deems consonant with the requisitions of the gospel. Those requisitions, according to our standards, admit those only who have received Episcopal ordination to be lawful ministers in the word and sacraments. Such only, therefore, unless we violate what ourselves have declared to be lawful, can we admit to minister in the word and ordinances in our buildings solemnly consecrated to such ministration.

As it respects, too, the *matter* of worship, the Church prescribes what is the proper celebration of divine service, and the proper form of ministration in the sacraments and other public ordinances. Surely, then, if we enjoin such safeguards to the integrity of Christian doctrine as are afforded in our provided administrations, in the case of our own ministers, we must be unfaithful to the avowed principles of our Church, if we allow, in buildings under our control, the celebration of public worship, and the administration of ordinances, otherwise than we think accordant with the gospel, and therefore, with proper regard for the truth as it is in JESUS.

I have, therefore, no hesitation in saying that the appropriation of our consecrated buildings to other worship than that provided for by our liturgy, is inconsistent with the terms and true meaning of the office of consecration.

That office supposes the preparing, executing, and presenting to the bishop, of *an instrument of donation*, prior to the consecration of a church or chapel; and every sentiment of reason and propriety must agree that, until there is a full and fair surrendry of the building to the holy purposes contemplated by its consecration, and its severance, in good faith, from all inconsistent use, there cannot be fairly asked that office at the hands of the bishop.

The following is the form of the instrument of donation required in this Diocese in order to the consecrating of a church or chapel. It is required because supposed to contain the only principles on which the bishop can, in good faith, perform the solemn act of consecration.

* * * * *

‡ Consecrations of churches, ordinations, and institutions are all made by the Prayer-book morning services, there being no provision for their celebration without the accompaniment of the morning prayer. It is obvious also from the *communion* service, that its public celebration is intended by the Church to be confined to the morning.—When therefore, in arrangements for the supply of two parishes by a clergyman, he attends one in the afternoon only, an exception should be made in favor of the morning for communion days.

time for the celebration of divine service in Trinity Church, at a proper hour in the forenoon, when I admitted the Rev. Roderick H. Ranney, deacon, to the priesthood. Mr. Ranney has since removed to the Diocese of Mississippi, with a letter of dismission, and been there received.

In the evening, confirmed 2 in the same church.

Tuesday, October 25, having returned to Johnstown, I instituted the Rev. Joseph Ransom into the rectorship of St. John's Church.

It gave me great pain to hear, shortly after, of the destruction, by fire, of that venerable church. The vestry, however, had taken the proper precaution to have it insured. And I would again press most seriously upon our several parochial corporations the duty of doing likewise. When loss by fire may be so easily avoided or materially lessened, it would seem presumptuous to neglect so important a benefit and security placed by a kind Providence within our reach. It is not an unreasonable ground for those to take to whom recourse may be had for aid in the rebuilding of a burnt edifice, that neglect in this matter shows an improvidence and recklessness which cannot but diminish claim to sympathy and assistance.

The rebuilding of the church at Johnstown is, I am happy to say, nearly complete, and its consecration is expected soon to take place.

On the Festival of St. Simon and St. Jude, Friday, October 28, I consecrated St. Bartholomew's Church in this city.

Festival of All Saints, Tuesday, November 1, I attended, by invitation, and assisted in the solemnities of the consecration, by the Bishop of New Jersey, of St. Paul's Church, at Hoboken, in that Diocese.

Saturday, 5, consecrated St. Peter's African Church, Brooklyn.

Twenty-fourth Sunday after Trinity, November 13, instituted the Rev. Charles V. Kelly into the rectorship of St. Bartholomew's Church, in this city.

Twenty-fifth Sunday after Trinity, November 20, instituted the Rev. Gordon Winslow, who had removed into this Diocese with a letter of dismission from that of Massachusetts, into the rectorship of St. John's Church, Troy, an office which, I regret to say, Mr. Winslow has since resigned. He is succeeded by the Rev. Richard Cox.

In the afternoon of the same day preached in St. Paul's Church, in the same city; and in the evening baptized 2 adults, and confirmed 14 in St. John's Church.

Wednesday, November 23, laid the corner-stone of Christ Church, Tarrytown, Westchester county.

From this time my services were principally confined, for a few months, to the cities of New York and Brooklyn.

Advent Sunday, November 27, in Trinity Church, *Brooklyn*, admitted the Rev. Daniel V. M. Johnson, Deacon, the minister of the church, to the priesthood.

(*To be continued.*)

COMMUNICATIONS.

In submitting the annexed communication, it is proper to remark, that our statement of Dr. Hawks' speech, though correct as far as it went, was defective. We should have added to our account, that the action of the Diocesan Conventions was not exclusive, but consistent with the final ratification of a proposed alteration *in* General Convention.

For the Churchman.

ALTERATIONS IN THE GENERAL CONSTITUTION OF OUR CHURCH.

Mr. Editor,—The vote of the New York Convention on the mode of communicating to the General Convention its assent to the proposed article of the constitution, taken in connection with the debate on the subject, as briefly reported in your last, is of general interest: for if such assent is to be expressed only by instructed delegates, other dioceses must do the same. In the belief that this is not necessary, I venture to submit a few remarks. Article 9th is as follows.

"This constitution shall be unalterable, unless in General Convention, by the Church, in a majority of the states which may have adopted the same; and all alterations shall be first proposed in one General Convention, and made known to the several State Conventions before they shall be finally agreed to, or ratified in the ensuing General Convention."

Proposed alterations are to be made known to the several State Conventions. And I agree that this is not for the purpose of *mere* information, but also for diocesan action, if any diocese choose to act upon it. But no diocese is compelled to do so; all are free to leave it to the wisdom of the general representation of the Church. This appears to be the natural sense of the words: "The Church, in a majority of the states, *in* General Convention," has the final altering power; not "the Church in a majority of the states, *out of* General Convention."—Were the latter view correct, the General Convention would but discharge the office of a teller and recorder of the diocesan votes; which will scarcely be maintained: and as a *proposition* to alter "in" the General Convention is a proposition to the dioceses *by* that Convention, so likewise is the final *ratification* "in" the General Convention a ratification *by* that body. Such, I believe, has always been the mode of action since the constitution was settled after the full organization of our Church. The necessity of instruction was maintained by the lay deputies of one state, in 1808, but not by the clerical deputies from that state, or by any other of the members. In that vote, and in 1823, the voices of the several states are recorded; but not in the alterations of 1804, 1811, and 1829; and though the vote in all cases was doubtless by states, the omission to record it in that form shows decisively that the power to "ratify" was held to be in the General Convention. The votes also of that body were to "agree to" the proposed alterations, not to inquire whether the Diocesan Conventions had approved of them, and merely declare that fact. To this uniform rule of action I know of no exception since the whole Episcopal Church in the United States was organized. What took place previously I do not inquire; because the proceedings of organizing and imperfect bodies are not, as such, precedents for bodies fully organized and perfect.

A Diocesan Convention *may* act on a proposed alteration. And if it favors the doctrine of instruction, it may not only desire its deputies to announce its opinion to the General Convention, which is not instruction, but *may* also instruct its delegates how to vote. This doctrine being a moot point, I say nothing more concerning it, except that it is not to be held binding on a diocese which prefers giving no instruction.—But the regular way to transmit a resolution from one body to another is by its officers, particularly its secretary, or by a committee; and it should be as a committee that the deputies communicate matters of this kind, which, I repeat, is not what is called instruction: the deputies may decline acting as a committee for this purpose.

The right to "ratify" finally is in the General Convention, the vote being taken by states. But the dioceses can control the vote, by electing deputies whose opinions coincide with their own respectively. Should this course be at any time neglected, courtesy, probably in both Houses, and more probably in one of them, will dictate that the known voice of a majority of the dioceses shall not be contravened: and courtesy, be it recollected, has all along been the strongest law of our Church. If, however, there should arise a state of things in which courtesy was disregarded, the remedy, saving only the rights of the House of Bishops, would be in the subsequent elections for the General Convention. And that remedy, though not immediate, would be effectual in due season. It is impossible for any constitution to be so perfect as to rectify all wrongs in a short period; but no longer time would be required than sufficient to hold two special General Conventions, and those of the dioceses in the intervening period. This the bishops would not refuse.

One further remark on the rights of instruction. It means, I presume, that the Diocesan Conventions, as such, may decide whether to "ratify" a proposed alteration or not. But the House of Bishops is no way subject to instruction; therefore the General Convention, as a whole, is not subject to it. And it follows that the Diocesan Conventions have *not* the power of control in this matter. The right to alter is distributed by the Church among several classes of functionaries. If this arrangement be deemed injudicious, the Church can make a new one. But no one, I presume, has such an opinion, or desires such a measure. And while the arrangement holds, the separate dioceses appear to have no more power in the case than has now been stated.

So thinks your friend and brother,

ERASTUS.

For the Churchman.

The Convention of the Eastern Diocese having resolved to elect an assistant bishop, the attention of the Church is naturally drawn to a proposed measure of so great importance; and a temperate expression of opinion concerning it cannot be deemed obtrusive. The few thoughts now to be expressed are penned before the author either knows or conjectures any more than is contained in the journal, as printed in the Christian Witness, and in a previous number of that paper. I know not who are spoken of for the station. I know not what party bearings the measure may have, or whether any; the record of the votes giving me no light. At present I know nothing but the bare fact, that such an election is purposed. In this impartial condition, I take the liberty of asking—Under what canon the choice of an assistant bishop for the Eastern Diocese is to be made? The canon which provides for associated dioceses declares, that on the demise of the bishop the association shall be dissolved. The canon concerning assistant bishops, enacts that in all cases the assistant shall succeed the bishop. Of course, the latter canon is not intended for associated dioceses. On the demise of Bishop Griswold, the Eastern Diocese will be dissolved, and there will be no diocese for his assistant to succeed to. I see no canon, therefore, under which the measure resolved upon can be carried into effect. There cannot be succession in *that* diocese; and there cannot be an assistant bishop without the right of succession. Such, at least, are the impressions of FRATER.

October 12.

For the Churchman.

CHURCH IN VERMONT.

Fifty years have passed since the Church was represented by its ministry in Vermont; and yet, out of 300,000 inhabitants it has only about 1000 communicants; out of about 300 towns it has only 31 parishes; and while there are 250 preachers of the various sects, the Church has only 18 ministers of the word and doctrines of truth within those borders.

That in fifty years the Church should have made here so little progress is certainly surprising to one who only considers how worthy she is of a better acceptance, and how fully adapted she is in her arrangement to meet *all* the *just* spiritual wants of the children of men. But, to one who sees the *causes* of this slow advance, there is only regret that they existed, and gratitude to GOD that they were not permitted entirely to effect their legitimate work, viz. the utter exclusion of the Church. Those causes were, first, the opposition of sectaries; and 2d, the lukewarmness and inconsistency of its professed friends and supporters, both clergy and laity.

The opposition of the sectaries to the Church was necessary and inherent. Inherent, because so far as they grew up in an honest allowing of their hearts to be moulded by their principles, so far did they find themselves impelled to oppose in the Church the opposites of those principles; and necessary, because they were too keen-sighted not to see that there could be no honest assimilation, but that there was a natural repugnancy between their principles and the principles of a Churchman; and that, in how far soever a mind became possessed by the one, in so far it of necessity displaced and did not assimilate with the other. They contended, and they knew they contended, for their existence.

At first, the Church was a scarlet rag from the dress of the Lady of Babylon; and all devout minds and such as valued salvation, were loudly and piously warned to beware of its alluring hue. And next was she assailed through political prejudices, and ambitiously obtruded on timid and jealous minds as from and of the Church in England, and as being deep in the interests of that realm. And when years of anxiety and of action among Americans had passed away, and the Church seemed never to stir except to sympathize in the anxiety and to join in that action, then she would, but dare not, oppose the country; for her principles, it was oracularly spoken, had always been known and were easily demonstrated to be anti-republican and monarchical. Then would her enemies depict her paths as any other than those which led through righteousness to the kingdom of heaven. Her ministers were wolves in sheeps' clothing; the Gospel they preached one accommodated to the inclinations of men; and the laity, not regenerated persons, for they believed not in a change of heart. Lastly, if these tales were lived into disrepute, then was the Churchman one who had no heart for evangelical labors. He loved not, neither did he patronize the Missionary, the Bible, nor the Tract Society; and he run not zealously after conferences, and prayer-meetings, and revivals.

These, though, were the blows of an enemy; and they could be met, and combated, and overcome; and if, when the Church had fought this fight, her warfare for acceptance among men had been accomplished, long since would she have had on her beautiful garments of rejoicing, and thanksgiving, and praise. But not so was her lot. A severe trial had she yet to meet; that trial which, before all others, prostrates in amazement, without a heart to resist, whatsoever is noble, and generous, and worthy in the spirit of a man—the trial from fickleness, and faithlessness, and desertion in the house of its friends. Nobly can one contend for the right, when honest and true hearts are beating in sympathy around, or when he *expects* to stand alone; but with a heart faint, and confused, and sinking, does one meet the charges of a foe, when those who best know his faultlessness, and have walked with him as professed friends, are seen moving off with no word of defence and no look of commiseration.

So was it with the Church. She would quickly have put to the blush her calumniators, but her own children were lukewarm, and she had but few true defenders. Of those who had been admitted within her temple, and had been shown its beauty, the harmony of its parts, its perfectness, and the unity of its whole, external and internal; and who felt, above all, that it had GOD for its originator, constructer, and preserver—some shrunk from the assault on this fair fabric because they *dared* not meet its assailants; they were terrified into silence by the host and clamorousness of its foes; and they lifted up no voice for this goodly heritage which GOD had given them, but sought for safety by mingling as a part of with those who were working their ruin. Others excused their faithlessness by the plea that it was *pitiful* to spend one's strength in contest for matters of form.—And while sad charges were ringing through the land against the Church—that she was not worthy of the confidence of men—and possessed not within herself the means requisite to conversion,—these stamped the defamations with the show of truth—yea, with a Churchman's signet—by seeking weekly the schismatic's paths, and using with high praise his fond inventions; while GOD's temple sat lonely, and her beautiful services were mute. Yes, the sectaries decried forms, and prated vehemently against book prayers and book religion; and did the churchman, with the wisdom of ages before him, and with the sanction of the Deity for his warrant, live down the clamor by unwavering adherence to the Church's prescript forms? No—he forsook those forms, and ran with those who lifted up their hands and voice to please GOD with utterances they did not know beforehand they were going to make. *He did more* to make the world distrust the liturgy than all its enemies could do; for he had tried it, and by his actions as well as words said it was not sufficient for the Christian's wants. The sectaries decried the necessity of diverse officers in the Church, and of a divine commission for those officers; and the charitable Churchman, by standing up in the assemblies, where all were equal, and by bidding them Godspeed, whom GOD had never sent, gave his sanction to the truth of these positions, and against the declarations of the Church. And while the festivals and fasts of the Church, with the appropriate formularies for their celebration, were neglected and suffered to become obsolete and unknown, sectarian fasts and thanksgivings were noticed; and the ambassador of GOD would go to the pulpit of his professed brother preacher, and sanction those ways as better than his own, not only by his presence, but also by unbent knee and public extemporaneous prayer. The seasons of more than usual devotions in the Church were neglected, and the protracted meetings of the sectaries were run after and adopted. The regular morning and evening prayers of the liturgy, provided for *daily* use, were read only on Sundays, and the sectaries' prayer-meetings of extemporaneous efforts (belonging properly to private prayer in one's closet) were substituted in their stead. And for faithful pastoral labors and private Christian admonition, were sought in exchange the strange fancies and machinery of the sectaries, to produce a revival. And when, to crown all, the clergy of the old world were decried as unevangelical, and wine drinking, and fond of sports, to the neglect of their holy calling; and the few clergy in the new, who were unflinching adherents to the Church in all its peculiarities, as mere formalists, who knew not the power of the Spirit's workings—these men would *praise their own piety and liberality* by joining the calumniators of their brethren, and by sanctioning against the Church these slanders as true. No, there was no consistency here; there was no oneness of devotion to the interests of the Church; there was no singleness of determination to live with the Church, or with it to be rooted out. And with this state of things, enemies without and more injurious friends within, there can be no wonder that the Church in Vermont did not more rapidly progress. I have said that there was no consistency—no unity of devotion; but I meant not so much. There was here and there a sound son of the Church; and to these, under GOD, do we owe it that the Church was continued. For, *any where in the world*, let these interests be committed to those solely who are miscalled liberal Churchmen, and the Church would *die*, inevitably—for they have no heart to contend for the continued existence of its peculiarities.

Times in Vermont, however, are altered now,—the right has become predominant in the Church—and we hope for better things.

To the Clergy and Laity of the Diocese of Ohio.

Brethren,—During the Convention of the Diocese, recently held in Columbus, a very decided and unanimous expression of opinion was made, by the attending clergy and lay-delegates, as to the importance of establishing as soon as possible in different parts of Ohio, depositories of Sunday school books, for the convenient use of our parishes; and also of such other works in religious reading as the undersigned and the committees superintending the depositories should judge to be of decided value for the promotion of truth and piety in the several families of our household of faith. A canon was appointed on this subject providing for the annual election of a committee of nine for the purpose of establishing and overseeing such depositories. That committee is divided into three sub-committees of three members each: which inferior committees are resident so as to be convenient to Cleveland, Columbus, and Cincinnati, the places in which depositories are to be established. The books of the Episcopal Sunday School Union will constitute the distinctive feature of each depository: at the same time, however, it is intended that a supply of the most approved publications of the American Union shall be found there, together with whatever other books may fully deserve to be recommended for general reading in the Diocese, and may be conveniently obtained.

In order to commence such depositories, it is necessary to raise at least $300 for each. The sum is small, and when distributed among the parishes may be easily raised. How the committee intend to endeavor to obtain it, the following communication from the chairman will sufficiently explain. I need only say, that the general object is one in which I feel a very deep interest, the plan proposed for effecting it seems reasonable and judicious, and I trust it will be so cordially met by the parishes that the necessary funds may soon be raised, and the books purchased before the season for transportation from the east shall be closed. It is an object in which every minister and flock should feel an individual concern; and I hope will manifest an earnest zeal.

Yours very affectionately in the LORD,

CHARLES P. M'ILVAINE,

Bishop of the Diocese of Ohio.

A committee was appointed by the late Convention of the Church in this Diocese for the purpose of establishing depositories of Episcopal Sunday school books: and the cities of Cleveland, Columbus, and Cincinnati were designated as the proper points for their location. It was made the duty of the committee to devise means for raising a fund requisite for the object. After consultation it was decided to assess the parishes for this purpose as nearly in proportion to their ability as may be. The committee divided the Diocese into three parts, a northern, middle and southern, with a sub-committee for each, to make the assessment in its own section and collect the amount required for its own depository. It is proposed to raise $300 in each division, and accordingly application will soon be made to the several parishes. Considering the importance of the object, namely, to give the churches an easy access at all times to Sunday school books, and also standard Episcopal works—for the depositories are designed to embrace such, if the means are supplied—it is earnestly hoped that all the Churches will cordially co-operate to accomplish it. In order that the books may be purchased and brought to their places of deposite before the winter sets in, the churches will perceive that promptness in raising their quota is necessary. When the depositories shall have been established Sunday school books will be furnished to the parishes at a discount of twenty-five per cent.

By order of the committee,

E. BOYDEN, *Chairman.*

Cleveland, Sept., 1837.

Gambier Observer.

THE CHURCHMAN.

SATURDAY, OCTOBER 21, 1837.

NOTICE

Is hereby given, that Mr. R. P. WILLIAMS has been duly authorized to solicit subscriptions to "*The Churchman*," in the city of New York.

BISHOP CHASE AND THE BOARD OF MISSIONS.—As the resolution of the Board of Missions not to continue the salary, which for one year they voted to Bishop Chase, has been much misunderstood, we would direct the attention of our readers to the following explanation of the resolution, in the "Review of the Dioceses" from the New York Review. We take the opportunity to remark, that the subject is one with which neither the *Domestic Committee* nor the *Secretary*, nor the *Treasurer* of this Committee have any concern whatever. The Domestic Committee, last year, under the direction of the Board of Missions, paid Bishop Chase the original grant of $1000. Here their agency in the matter ended. When, therefore, Bishop Chase tendered the draft of the said $1000 to the Domestic Committee they, having no authority whatever to receive it, very properly passed a resolution "that it be respectfully returned to him." We wish the public to understand that the whole affair, on the part of the Missionary Society, rests with the *Board of Missions* and not with the *Domestic Committee*; and the conduct of the Board is placed, we think, in a satisfactory light by the following statement.

There is another subject connected with this Diocese which has been brought to the notice of our communion by more than one of the weekly periodical publications of the Church. The Board of Missions, at its annual meeting in 1836, made an appropriation of $1000 to Bishop Chase. At the annual meeting in 1837 a proposition was made to continue the appropriation for another year. The subject was very fully discussed, and in the spirit of great personal kindness to the Bishop. Not an individual spoke of him but in terms of regard; all admitted his extensive labors, and his fair claims upon the Church. But the point to be settled by the Board was not one of mere discretion, nor yet one to be determined by the impulse of affection. They considered themselves as *trustees*, to whom had been solemnly confided the contributions of the Church for a specific object; they had accepted the trust with a full knowledge of its nature and its conditions, as set forth in a written charter, the Constitution of the Society. The question was distinctly put, whether the Bishop was a *missionary of the Society*, or could be so considered? for there were those who, could they have so viewed him, would gladly have continued the appropriation. But it was obviously inconsistent with the dignity and the rights of his office so to consider him. It was not becoming to require of one of the bishops of the Church to receive an appointment to a field of labor in or over his own diocese from the Domestic Committee; it was not decent to demand of a bishop a quarterly report of his doings to be made to a board of presbyters and laymen; it was not proper that a bishop should receive instructions from the Committee; and, in one word, it was wrong in principle that he should in any manner be subjected to their control. It was plain therefore that the Bishop was not a missionary of the Society. What then remained for the Board to do? To have continued the appropriation, would have been to make it a gratuity; but the constitution did not allow the board thus to dispose of its funds. It had, therefore, no alternative but to say, "we have not the power to make this grant;" and though said with almost entire unanimity, and, in fact, said by many of the old personal friends of the good Bishop, it was said with equal regret by all; for glad would that Board have been had the constitution allowed them, in special cases of this kind, to consult their discretion: the appropriation would then have been made *unanimously*.—But as the matter stood, as well might the Board have made an appropriation to the Bishop to purchase furniture for his house, or supply the loss of a horse, as to pay the salary of an agent to look after his farm. The Board of Missions could not consider themselves as trustees, virtually to furnish an Episcopal fund for infant dioceses. The precedent, once established, they could not have refused a similar application from every diocese, too feeble to support adequately its bishop. The case was just one which brought the Board to meet the struggle between the strong inclinations of sympathy, of personal affection on the one hand, and the higher claims of a solemn responsibility which they had assumed for the Church, on the other. We are convinced the Board did right; and most happy shall we be if the constitution may be so modified as to permit the Board hereafter, in special cases of service rendered to the missionary cause, to make a special appropriation in their discretion. We are very sure that Bishop Chase would not then be overlooked by the Board of Missions.

FLUSHING INSTITUTE.—This institution is now under the charge of the Rev. C. F. Cruse as principal. Rev. John B. Kerfoot is the junior principal, who also instructs in the Greek and Latin languages. The institution still enjoys the services of Mr. Charles Gill, its former excellent Professor of Mathematics and Natural Philosophy. The Rev. Dr. Muhlenberg resides in the Institute, and has a supervision and control over all its concerns. We have no doubt that the Institute will continue to deserve the patronage it has hitherto enjoyed.

THE NEW YORK REVIEW.—We are glad to welcome the second number of the New York Review.—The review of the dioceses contained in it is a seasonable and valuable contribution, which we purpose to transfer to our columns; and the first part of which we have given this week. The other articles in the Review we have as yet read only in part. We shall speak of them again, and in the mean time commend the work to the attention of our readers.

THE MORMONS.—The scheme of the literal interpretation of prophecy has received of late a vast accession of numbers, in the sect of the Mormons. From a few lawless adventurers under "Joe Smith,"—as they are represented to have been—these fanatics have become a numerous and organized sect: they are to be found, as their books affirm, in every state of the Union, from Maine to Missouri: they have their preachers and authors; they have set forth their standards and formally written in defence of their peculiar tenets. They are, we believe, most numerous in Ohio and other of the western states. Their number is variously estimated from fifty to a hundred thousand. It is said (we know not with what correctness) that there are from one to two thousand in this city.

It is not a little singular, that two new sects should have made their appearance independently and almost contemporaneously, in different quarters of the world, and in totally opposite circumstances, and yet be found substantially to agree in their leading tenets. Such, however, seems to be the fact in regard to the followers of Edward Irving and the Mormonites. The former have sprung up in the bosom of civilization and learning, and the latter have been generated from the lowest dregs of society, and yet both have embraced substantially the same views of doctrine. The peculiarities which they possess in common, and which distinguish them from the generality of the Christian world, are their belief in the literal interpretation of prophecy, (including the renovation of the earth, the restoration of the saints to its surface, the personal reign of the Messiah, &c.,) and their belief in the renewal, in these latter times, of the gifts of miracles, tongues, and prophecy.

The Mormonites, or, as they call themselves, the Latter Day Saints, have a further article in their creed closely connected with the foundation of their pretended authority. They believe the Aborigines of this country to have been the remnants of the ten tribes, and it is through these that they have derived the book of Mormon—in the inspiration of which they believe, and under the sanction of which they act.—From an account of their faith by one of their ministers we make the following extract.

"The Book of Mormon was found in the year of our LORD, one thousand eight hundred and twenty-seven, in Ontario county, New York. Was translated and published in the year of our LORD, one thousand eight hundred and thirty. It contains the history of the ancient inhabitants of America, who were a branch of the house of Israel, of the tribe of Joseph; of whom the Indians are still a remnant; but the principal nation of them having fallen in battle, in the fourth or fifth century, one of their prophets, whose name was Mormon, saw fit to make an abridgment of their history, their prophecies and their doctrine, which he engraved on plates; and afterwards being slain, the record fell into the hands of his son Moroni, who being hunted by his enemies, was directed to deposite the record safely in the earth, with a promise from GOD that it should be preserved, and should be again brought to light in the latter days, by means of a Gentile nation, who should possess the land. This deposite was made about the year four hundred and twenty, on a hill then called Cumora, now in Ontario county, where it was preserved in safety, until it was brought to light by no less than the ministry of angels, and translated by inspiration. And the great JEHOVAH bore record of the same to chosen witnesses who declare it to the world."

The writer then proceeds to inquire into the evidences of this book. These he deduces from Scripture. By an ingenious and elaborate application of prophecy he attempts to prove,—"First, that America is a promised land to the seed of Joseph; second, that the LORD will reveal to them his truth as well as to the Jews; and third, that their record should come forth and unite its testimony with the record of the Jews, in time for the restoration of Israel in the last days. And this record, thus pointed out by several prophecies in the Old Testament, traditionally preserved among the seed of Joseph, *alias* the Aborigines of America, is the identical book of the Mormons."

Now some readers may be disposed to exclaim that all this is a tissue of folly or fanaticism. But we beg them to beware. In these days of universal "enlightenment," the common sense of Christendom is no standard by which to judge of the vagaries of individual minds. If a few pious and devout men can be found who affect to appeal to reason and Scripture, we must speak tenderly of their visionary freaks and never presume to pronounce them either impious or absurd. The Mormons appear to be a set of simple but sincere enthusiasts. They complain that for their religious belief, (see preface to their Declaration,) "they have been assaulted by mobs, their houses have been torn down or burned, their goods destroyed, their fields of grain laid waste;" that "they have been stoned, whipped, and shot; that their blood has been caused to flow and still smokes to heaven because of their religious principles; and that in this their native land—the land of boasted liberty and equal laws—they have sought in vain for redress." Those who (like our worthy friend G. B. and others) have a vocation for such arguments, may follow these pious and persecuted enthusiasts, in their appeal to reason and Scripture for the discussion of their tenets. For our own part, we are content to say that their notions—however supported by many persons of piety and "a few" of ability—are contrary to the common sense of Christendom, and feel no farther concern in the matter.

The following brief extracts from the "Declaration of the Faith and Doctrine of the Church of the Latter Day Saints" will bring to view their distinctive tenets.

"Now, having summed up the descriptions of the great events spoken of by these three prophets, I would just remark, that there is no difficulty in understanding them all to be perfectly plain, and literal in their fulfilment.

"Suffice it to say, the Jews gather home, and rebuild Jerusalem. The nations gather against them to the battle. The armies of Gog compass the city, and have more or less power over it for three years and a half. A couple of Jewish prophets, by their mighty miracles, keep them from utterly overcoming the Jews, until at length they are slain, and the city is left in a great measure to the mercy of their enemies for three days and a half; the two prophets rise from the dead, and ascend up into heaven. The Messiah comes, convulses the earth, overthrows the army of Gog, delivers the Jews, cleanses Jerusalem, cuts of all wickedness from the earth, raises the saints from the dead, brings them with Him, and commences his reign of a thousand years; during which time his Spirit will be poured out upon all flesh; men and beasts, birds and serpents, will be perfectly harmless, and peace and the knowledge of the glory of GOD, cover the earth as the waters cover the sea. And the kingdom and the greatness of the kingdom under the whole heaven, be given to the saints of the Most High.

"During this thousand years, Satan will be bound, and have no power to tempt the children of men. And the earth itself will be delivered from the curse which came by reason of the fall. The rough places will become smooth; the barren deserts fruitful; the mountains levelled; the valleys exalted; the thorn and thistle shall no more be found, but all the earth shall yield her increase in abundance to the saints of GOD. But after the thousand years are ended, then shall Satan be loosed, and shall go out to deceive the nations which dwell in the four quarters of the earth, to gather them to battle, and to bring them up to battle against the camp of the saints. Then the great and last struggle takes place between GOD and Satan, for the empire of the earth. Satan and his army are overthrown. And after these great things, comes the end of the earth, the restriction of the wicked, and the last judgment. And there shall be a new earth and a new heaven,—for the former earth and the former heaven have passed away,—that is, they will be changed from temporal to eternal, and made fit for the abode of immortals. Then cometh Jerusalem down from GOD, out of heaven, having been renewed, as well as the heavens and the earth. 'For,' said he, 'behold I make all things new.' This new city, placed upon the new earth, with the LORD GOD and the Lamb in the midst, seems to be man's eternal abode, insomuch that after all our longings for a place beyond the bounds of time and space, (as saith the poet,) we are at last brought to our common senses, and given to understand, that man is destined for ever to inherit this self-same planet, upon which he was first created; it being redeemed, sanctified, renewed, and purified, and prepared as an eternal inheritance of immortality and eternal life, with the holy city for its capital, the throne of GOD in the midst, for its seat of government; and watered with a stream clear as chrystal, called the waters of life, issuing from the throne of JEHOVAH; while either side is adorned with trees of never-fading beauty."

"We will now return to the subject of the coming of Messiah, and the ushering in of that glorious day, called the millenium, or rest of a thousand years. We gather from the field of prophecy, through which we have passed, first, that that glorious day will be ushered in by the personal coming of CHRIST, and the resurrection of all the saints. Second, we learn that all the wicked will be destroyed from the earth, by overwhelming judgments of GOD, and by fire at the time of his coming, insomuch that the earth will be cleansed by fire from its wicked inhabitants—like it once was by water; and that burning will include priests as well as people: all but a few shall be burned. * * * * * But now concerning the signs of the times, the inquiry often arises, when shall these things be, and what sign shall there be when these things shall come to pass? I am often asked the question, whether it is near at hand; I will therefore tell you all, whereby you may know of your own selves, (and not be dependent on the knowledge of others,) when it is nigh even at the doors."

The substance of the answer is, that *this* generation shall behold the accomplishment of these events.

The authority for expecting in these days the gifts of miracles and prophecy is largely deduced from Scripture. Thus, having quoted Mark xvi. 15, &c., the writer proceeds.

"Now, I wish the reader never to pass this commission, until he understands it, because, when once understood, he never need mistake the kingdom of GOD, but will at once discover those peculiarities, which were for ever to distinguish it from all other kingdoms or religious systems on earth: and lest he should misunderstand, we will analyze it, and look at each part carefully in its own proper light:—first, they were to preach the Gospel (or, in other words, the glad tidings of a crucified and risen Redeemer) to all the world; second, he that believeth, and is baptized, shall be saved; third, he that did not believe what they preached, should be damned; and fourth, these signs shall follow them that believe—first, they are to cast out devils; second, to speak with new tongues; third, to take up serpents; fourth, if they drink any deadly thing, it shall not hurt them; fifth, they were to lay hands on the sick, and they should recover.

"Now, it is wilful blindness, or ignorance of the English language, that has ever caused any misunderstanding here. For some do tell us that those signs were only to follow the apostles; and others tell us that they were only to follow believers of that age. But CHRIST places the preaching, the believing, the salvation, and the signs that were to follow, all on an equal footing; where one was limited, the other must be; where one ceased, the other died. And if the language limits these signs to the apostles, it limits faith and salvation also to them. And if no others were to have these signs follow them, then no others were to believe, and no others were to be saved: again, if the language limits these signs to the first age or ages of Christianity, then it limits salvation to the first ages of Christianity; for one is precisely as much limited as the other; and where one is in force, the other is—and where one ends, the other must stop. And as well might we say preaching the Gospel is no longer needed; faith is no longer needed; salvation is no longer needed; they were only given at first to establish the Gospel: as to say these signs are no longer necessary, they were only given to establish the Gospel. But, says the astonished reader, have not these signs ceased from among men? I reply, prove that they have ceased, and it will prove that the Gospel has ceased to be preached, and that men have ceased to believe and be saved, and the world without the kingdom of GOD; or else it will prove that JESUS CHRIST was an impostor, and his promises of no effect."

Again:—

"And having shown that it required apostles, prophets, evangelists, pastors, and teachers; together with the gifts of prophecy, miracles, healing, and all other gifts, to compose the Church, or body of CHRIST, in any age, whether Jew or Gentile, bond or free; and having utterly forbidden any of the members ever to say, of any of these gifts; we have no need of thee; he declares the body never could be a perfect body, without all of them, and that if they were done away, there would be no body, that is, no Church of CHRIST in existence. Having shown all these things clearly, he exhorts them to covet earnestly the best gifts. And in the 13th chapter exhorts them to faith, hope and charity, without which all these gifts would avail them nothing; and in the 14th chapter repeats the exhortation, 'Follow after charity, and desire spiritual gifts; but rather that ye prophesy." Again, in the Ephesians i. 17., Paul prays, that the LORD would give unto the Church the spirit of wisdom, and of revelation, in the knowledge of GOD. Again, Ephesians iv., he tells them, there is one body and one LORD, one Spirit, one Faith, and one Baptism; and that CHRIST ascended up on high, led captivity captive, and gave gifts to men, and he gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers. And if the reader inquires what their gift or offices were for, let him read the 12th verse; 'For the perfecting of the saints, for the work of the ministry, for the edifying of the body of CHRIST.' And if we inquire how long these were to continue, the 13th verse, says, 'Till we all come in the unity of the faith, and of the knowledge of the Son of GOD, unto a perfect man, unto the measure of the stature of the fulness of CHRIST." And if he still inquires what further object CHRIST had in giving these gifts, let him read the 14th verse, 'That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.'

"Now, without these gifts and offices, first, the

saints cannot be perfected; second, the work of the ministry cannot proceed; third, the body of CHRIST cannot be edified; and fourth, there is nothing to prevent them from being carried about with every wind of doctrine. Now, I boldly declare that the reason for all the division, confusion, jars, discords, and animosities; and the reason of so many faiths, lords, baptisms, and spirits; yea, the reason of the understanding being darkened; and of their being alienated from the life of GOD, through the ignorance that is in them, because of the blindness of their hearts; is all because they have no apostles, and prophets, and other gifts, inspired from on high, to whom they give heed; for if they had such gifts and would give heed unto them, they would be built up in one body, in the pure doctrine of CHRIST, having one LORD, one Faith, and one Baptism, one hope of their calling; yea, they would be edified, perfected, built up unto CHRIST in all things, in whom the whole body fitly joined together, would grow into an holy temple in the LORD."

The "Declaration" contains a chapter on the resurrection and restoration, in which we are told, on the authority of a literal interpretation of Ezekiel's vision of the dry bones and other prophecies, that the departed Jews will be raised from the dead and restored, in connexion with the living remnant, to their former residence in the land of Judea.

We are not disposed to enter into an argument with the amiable and much-esteemed brother who has lately addressed us through the medium of a public journal, but have only to repeat our as yet unaltered conviction, that the principle of "literal fulfilment," consistently carried out, will be found to lead into such vagaries as are held in common by the followers of Edward Irving and the Mormonites.

INDIANA.—The writer of the annexed article has our best wishes for the accomplishment of his plan. Mr. Louis Sherman at the "Protestant Episcopal Press," 28 Ann street, will receive donations for this object and forward the books as soon as enough for the purchase of them is sent to him.

For the Churchman.

To the Friends of Sunday Schools.

"*Mr. Editor*,—The case of the Sunday school of our Church, at Madison, Indiana, is peculiar and calls for relief.

Under the care of the faithful missionary at that place, the Rev. Mr. Caswall, it is in a flourishing condition at present. But it is likely to be deprived of all its books. Some time since, a good supply of books for a Sunday school came to the care of a person at Madison, without other sufficient direction. The conclusion was very natural that they were given for the benefit of that place by Christian friends. The Sunday school was established: the books were used by it, and were doing much good, when it was discovered that they were intended for another place, and the Sunday school at Madison was very justly called upon to give them up.

Now, Mr. Editor, shall this school be permitted to be broken up for want of the necessary books? I trust not. I understand that about $25 or $30 will be needed to supply them. I enclose you five dollars towards their purchase, and sincerely hope some of the friends of Sunday schools, in this city, will furnish the rest.

A TRAVELLER."

The Christian Keepsake and Missionary Annual. Edited by Rev. JOHN A. CLARK, 1838. Philadelphia: William Marshall & Co.

Not the least recommendation of the Annual, this year, is the excellent likeness of Bishop White, which forms the frontispiece, engraved from a painting by Inman. There are ten other embellishments, well executed, with pieces illustrative in poetry or prose. The chief recommendation of the "Keepsake" is its religious character. In a literary point of view, however, it is by no means deficient: some of its contributions possess much beauty; and taken as a whole, we are inclined to think it superior in this respect to its predecessors, and equal, at least, to the average class of Annuals. Without wishing to disparage other articles of great merit, we would mention "The Storm in Harvest," suggested by the painting of Westall, an engraving of which is prefixed, as an instance of just and appropriate sentiment clothed in graceful language. We propose in our next to transfer this article to our columns. May we, without transgressing the bounds of propriety and good feeling, suggest that in future numbers the editor should have more regard to the principle of unity in the collection of his materials?—It is hardly possible that there should not be some dissonance in the contributions, when in the same list of contributors we see the names of Bishop Ives, Bishop Doane, Professor Mc'Vickar, Dr. Tyng, the Rev. Enoch Pond, and the Rev. George B. Cheever, author of "Deacon Giles' Distillery." The editor's contribution is entitled the "Pawnee Group."

The Agent of the Press requests us to add that he has on hand a large supply of the Christian Keepsake, and it will give us much pleasure to learn, for the sake of the editor and publishers, that the work meets with a ready sale.

History of the Indian Tribes of North America. By T. L. MCKENNY and JAMES HALL. Philadelphia: E. C. Biddle. 1837.

Scattered, vitiated, degraded; banished from their native forests, their tribes destroyed—

> Like gleaming waters from one spring dispersed
> To meet no more.

The Indians have already become in the Atlantic states something to be wondered at; and the charms and dreams of romance are thickly gathering round their name, as they retire farther and farther from the common scenes of life. The day is happily passed when the very name of the red man raised the fury of the white settler, when children were taught from their cradles to hate the race; and in its place a melancholy interest is every where excited in its favor.

Retiring before the European races, the Indians are quickly becoming extinct, and with them all authentic facts respecting their character and habits are disappearing; and the day is probably not far distant when the Indian will alone be met with in the far prairies on the west of the Mississippi.

Although we have a few books giving a partial account of them, we are not aware that any thing on a general plan had been attempted before the appearance of the work whose title we have placed at the head of this article. The object of it is to give the histories of the most celebrated Indians, as far as they can be obtained, illustrated by authentic likenesses.—It is in fact a biography of the most distinguished chiefs and warriors, and abounds in interesting information and traits of character. The plates are executed in the highest style of lithography, and do much credit both to the artists and publisher, while the substance and the mechanical execution of the letter-press are an honor to the literature of this country.

To the American Christian this book is of peculiar interest, as giving him an insight into the Indian character, and laying before him the dispositions and habits of those for whose eternal welfare he is bound to be particularly solicitous. In it he will find much valuable information, and his opinion of the character of this people cannot but be raised. Fierce and wild, they yet possess many virtues which might make many of those blush who call themselves Christians and enjoy the light of the Gospel.

We have only space for the copy of a letter from "Corn Stalk" to President Washington in 1790, which abounds in pathos and simplicity.

"Father,—We will not conceal from you that the Great Spirit and not men has preserved Corn Stalk from the hands of his own nation; for they ask continually, 'Where is the land where our children and their children after them are to lie down?' He is silent, for he has nothing to answer. When the sun goes down he offers up his heart before the Great Spirit, and earlier than the sun appears again upon the hills, he gives thanks for his protection during the night. For he feels that he is among men become desperate from the injuries they have sustained, it is GOD only that can protect him."

T.

An Address to the Phi Beta Kappa Society of Rhode Island. By WILLIAM G. GODDARD, Professor of Belles Lettres in Brown University. Boston: J. H. Eastburn. 1837.

Although published some months since, we notice this excellent address here for the purpose of extracting a passage or two, which deserve the careful perusal of all who wish not to see religion, literature, and whatever embellishes or beautifies life, swept away by the utilitarian spirit every where pervading.

"Society every where seems to be running mad after what it deems the exclusively practical and useful. Every object of pursuit or of contemplation is subjected to some gross popular test, and if it fail to yield a coarse visible product, it may despair of any enthusiastic general favor. In estimating our social tendencies this influence deserves peculiar attention, because the particular conditions of society under which we, as a people, are placed, seem to make a regard to utility almost a part of our religion. Immense wealth is acquired by comparatively few, and rarely is it long preserved in an unbroken mass. There prevails among us an unwarrantable hostility to those distinctions in character and condition, which, says Mr. Burke, 'form what I should call a natural aristocracy, and without which there can be no nation.' Hence, there exists among us no distinct class, who can devote uninterrupted leisure to pursuits rather elegant than useful. In a country like our own, the ordinary necessities of life encourage, if they do not demand, an almost undivided attention to concerns of practical utility. There is danger therefore that a false standard of utility will be established. The spirit of utilitarianism is not in harmony with our intellectual constitution. How pervading is the sense of the beautiful, and how full of beautiful forms is this earth on which we are appointed to dwell. Who can look upon nature in her serene aspects and wonderful transformations, and not own it a glorious privilege to comprehend other than philosophical relations, and to enjoy something besides the demonstrations of exact science?"

T.

HALLAM'S MIDDLE AGES.—The Messrs. Harper have presented this large and expensive work to the American reader, in a cheap and convenient form. They have published an edition "complete in one volume:" the paper good, and the type large enough to be read with comfort. "The author," says an able English Review, "represents at once the spirit of the writers of a past age and of our own. He conjoins that solid erudition, that multifarious and extensive reading, which characterized the former, and which poured itself forth in folios, with that love of compactness and precision which distinguish the latter." The present work aims to give a view of the state of Europe during the middle ages. The first chapter comprises the early history of France. The second treats largely of the feudal system. The four succeeding chapters contain a sketch more or less rapid and general, of the histories of Italy, Spain, and Germany, and of the Greek and the Saracenic empires. In the seventh, the author aims to trace the growth of ecclesiastical power. The subject of the eighth is the English constitution; while the last exhibits the general state of society in Europe during the middle ages, and comprehends the history of commerce, manners, and literature. The character of the work is too well known to call for a more extended description. It is written with a spirit, learning, and candor, which have raised it to a place in the first class of modern historical compilations. We hope that the sale of the work may be such as to induce the Messrs. Harper to furnish the American public with the other great work of the same author, which has been lately published in England: we mean the *History of European Literature*, a work which, if we may judge from the reviews, abounds with curious information. The following passage on a subject of great interest to the literary world, will probably be new to most of our readers.

THE ORIGIN OF COPYRIGHT.

"Nothing could be less unreasonable than that the printer should have a better chance of indemnifying himself and the author, if in those days the author, as probably he did, hoped for some lucrative return after his exhausting drudgery, by means of an exclusive privilege. The Senate of Venice granted an exclusive privilege, for five years, to John of Spire, in 1469, for the first book printed in the city, his edition of Cicero's Epistles. But I am not aware that this extended to any other work. And this seems to have escaped the learned Beckman, who says that the earliest instance of protected copyright on record appears to be in favor of a book insignificant enough, a missal for the church of Bamberg, printed in 1490. It is probable that other privileges of an older date have not been found. In 1491, one occurs at the end of a book printed at Venice, and five more at the same place within the century; the Aristotle of Aldus being one of the books; one is also found at Milan. These privileges are always found recited at the end of the volume. They are, however, very rare in comparison with the number of books published, and seem not accorded by preference to the most important editions."

COMBE'S PHRENOLOGY.—This work has been freely censured in several religious journals, as hostile in its spirit and tendency to revelation, and has at length attained to such merited celebrity, as to provoke the thunders of the Vatican. GREGORY XVI., in a bull bearing date February 14, of the present year, has condemned and proscribed it, and forbidden the faithful, under the usual penalties, to publish or to read it. The book has now reached the pinnacle of its fame, and the ambition of its author is, we suppose, abundantly gratified. For the satisfaction of the admirers of the new "science" we annex the bull.

DECRETUM, *Feria III. die* 14, *Februarii*, 1837.

Sacra congregatio eminentissimorum ac reverendissimorum S. Romanæ Ecclesiæ Cardinalium a SANCTISSIMO DOMINO GREGORIO PAPA XVI., sanctaque sede apostolica indici librorum pravæ doctrinæ, eorundumque proscriptioni, expurgationi, ac permissioni in universa Christiana republica præpositorum, et delegatorum, habita in Palatio Apostolico Vaticano, damnavit et damnat, proscripsit proscribitque, vel alias damnata atque proscripta in indicem librorum prohibitorum referri mandavit et mandat opera, quæ sequuntur:

"Nouveau Manuel de Phrenologie, par George Combe, ouvrage traduit de l'Anglais et augmente d'additions nombreuses et des notes, par le Docteur J. Fossati." Decr. eod.

(Here follows a list of several other works which we omit.)

Itaque nemo cujuscumque gradus et conditionis, prædicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere, vel retinere audeat, sed locorum ordinariis, aut hæreticæ pravitatis Inquisitoribus ea tradere teneatur, sub pœnis in indice librorum vetitorum indictis. Quibus SANCTISSIMO DOMINO NOSTRO GREGORIO PAPÆ XVI. per me infrascriptum secretarium relatis, SANCTITAS SUA Decretum probavit, et promulgari præcepit. In quorum fidem, etc.

Datum Romæ, die 20 *Februarii*, 1837.

J. CARA, JUSTINIANUS PRÆFECTUS.

Loco X Sigilli.

Fr. Thomas Antoninus Degola Ord. Præd. Sac. Congr. Indicis Secretarius.

Die 25, Februarii, 1837 supradictum Decretum affixum et publicatum fuit ad S. Mariæ super Minervam Basilicæ Principiis Apostolorum, Palatii S. officii, curiæ innocentianæ valuas, et in aliis locis salitis urbis per me Aloysium Pitorri Apost. Curs.

Romæ 1837, Ex. Lypagraphia Rev. Cam. Apost.

For the edification of the unlearned we append a

TRANSLATION.

The sacred conclave of the most eminent and renowned cardinals of the holy Roman Church, appointed and delegated by our most sacred master, GREGORY, XVI., and by the holy apostolic See, for the indication of heretical books, and the proscription, expurgation, or permission of the same in the whole Christian commonwealth, convened in the apostolic palace of the Vatican, has condemned and hereby condemns; has proscribed and hereby proscribes; has ordered and hereby orders to be placed on the index of prohibited books, in common with those heretofore condemned and proscribed, the following works:—

"A New Manual of Phrenology, by George Combe; a work translated from the English, and enlarged with numerous additions and notes. By J. Fossati, &c.

(Here follow the other works.)

Now, therefore, let no person of any grade or condition, of any place or language soever, dare henceforward to publish, or when published, to read, or to retain the afore-mentioned, condemned, and proscribed works; but hold himself ready to surrender them to the respective ordinaries or inquisitors of heresy, under the penalties specified in the index of prohibited books.

The above being referred by me, the undersigned, Secretary, to our MOST HOLY MASTER, GREGORY XVI., HIS HOLINESS has approved the decree, and commanded it to be promulged.

In testimony whereof, &c. Given at Rome, &c.

NOVA SCOTIA.—A correspondent to whom we have been much indebted for similar favors, has sent us a copy of the constitution of a new missionary society in the colonies, entitled, "The Diocesan Church Society of Nova Scotia." The design of the society is more fully stated in the following preamble prefixed to its standing rules.

On Monday, May 22d, at three o'clock, a numerous and highly respectable meeting of clergy and laity of the Established Church, which had been called together by notices given in the parish churches of Halifax and otherwise, took place at the national school-house. The Lord Bishop took the chair, and proceeded, after prayer for the Divine blessing and help, to lay before the meeting the plan and objects of a proposed church society. Its great objects were stated to be the promotion of an intelligent acquaintance with the evangelical doctrines and apostolic order of the Church of England among her members; the increase of a charitable attachment to her doctrines, her ritual, and her ministry, on the part of those professing to be her children, and knitting together of pastors and people in closer bonds of mutual affection and regard. Its more detailed designs will be the procuring missionary services for neglected stations, affording assistance to Sunday and and other schools conducted on church principles, and to deserving young men desirous of education for the ministry of the Church, and the circulation of books and tracts.

For the promotion of these objects it was proposed that a society should now be organized, to be called, the Diocesan Church Society of Nova Scotia; and the persons present appearing favorable to the formation of such a society, and ready to become members, by subscribing to its funds, they proceeded to the election of officers and a standing committee.

STANDING COMMITTEE.—We are requested to call the attention of those interested in the matter to the new regulations which the Standing Committee have been led to adopt for the more prompt and systematic discharge of their duties. They will be found in the notice contained in another column. The Committee are composed of Drs. Berrian, Lyell, McVickar, Hawks; T. L. Ogden, Wm. Johnson, Wm. A. Duer, and Floyd Smith, Esqs. Dr. Berrian is President of the Committee, and communications may be sent either to him or the Secretary.

THE ABBEVILLE INSTITUTE.—We have received a copy of the "System and Course of Studies at the Abbeville Institute near Lancaster, Pennsylvania." This Institute is modelled on that of the Institute at Flushing, in which its present principal, the Rev. Alexander Varian, was formerly a teacher. From a personal acquaintance with Mr. Varian we are enabled to say that he possesses the requisite ability, fidelity, and industry necessary to the success of his undertaking.

TO CORRESPONDENTS.—A writer "On the Abridgment of the Liturgy" adds in a postscript, "If you do not print this, *please* to say why." We are reluctant when we decline an article to assign a reason which may be unpleasant to its author; but to the above query we must reply, that our correspondent, as it seems to us, judges too harshly of the majority of those who attend public worship, and does not exhibit a suitable temper for the accomplishment of his object.

We cannot agree with "A Layman of New York," and assure him that he has misapprehended the meaning and the spirit of "Presbyter Indianicus."

Kentucky is received.

Libonotos in our next.

"Many Readers," and "Sylvanus" shall both receive attention.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Twenty-second Sunday after Trinity, October 22, Louisville, *Otsego county*. 23, Gilbertsville, ordination A. M., confirmation P. M. Wednesday, 25, Delhi, *Delaware county*, ordination A. M., confirmation P. M. 26, Hobart.

Twenty-third Sunday after Trinity, October 29, St. Paul's Church, Poughkeepsie, *Dutchess county*, institution A. M., confirmation P. M.

Twenty-fifth Sunday after Trinity, November 12, Eastchester, *Westchester county*, ordination A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

Where parishes are vacant, the neighboring clergy are requested to make arrangements for officiating in them occasionally prior to the visitation of the Bishop.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

CONFIRMATIONS IN NEW YORK AND BROOKLYN.—Bishop Onderdonk proposes holding the annual confirmations in New York and Brooklyn, for the ensuing season, as follows:—

Advent Sunday, December 3, St. Peter's Church, *Brooklyn.*

Third Sunday in Advent, December 17, Grace Church, *New York.*

First Sunday after Christmas, December 31, St. Philip's Church.

Second Sunday after Epiphany, January 14, All Saints' Church.

Fourth Sunday after Epiphany, January 28, the Church of the Nativity.

Septuagesima Sunday, February 11, St. Mary's Church, *Brooklyn.*

Quinquagesima Sunday, February 25, St. Bartholomew's Church, *New York.*

Second Sunday in Lent, March 11, Calvary Church.

Fourth Sunday in Lent, March 25, St. Timothy's Church.

First Sunday after Easter, April 22, the Church of the Messiah.

Second Sunday after Easter, April 29, St. Ann's Church, *Brooklyn.*

Trinity Church, Moorestown.—On Monday, October the 2d, the corner-stone of this church was laid by the Rev. Samuel Starr, rector of St. Michael's Church, Trenton, the Right Rev. the Bishop being necessarily absent. The Rev. Mr. Starr delivered the address which we have transferred to our columns from the Camden National Republican.—The Rev. John Woart, rector of Trinity Church, Swedesborough—and the Rev. Francis P. Lee, rector elect of St. Mary's, Colestown, and St. Paul's, Camden, were also present. A large concourse of citizens were gathered to witness the interesting ceremony, and the beauty of the day, it being one of the most delightful of the season, enhanced the pleasure of the occasion. It will thus be seen that during the past week there were laid in this Diocese the corner-stones of two new church edifices, namely, that of the church noticed above, and that of St. Stephen's Church, Willingborough. This is a cheering evidence of the temporal, and as we have good reason to hope, of the spiritual prosperity of the Diocese. May the edifices thus auspiciously begun, rise under the protecting hand of GOD, meet temples for the service of the Almighty, where generation after generation may worship in spirit and in truth, according to the beautiful ritual of the Church, the Triune JEHOVAH.

The Missionary.

Germany.—We are indebted to Dr. Julius, of Hamburg, for some reports and pamphlets on German Sunday schools, of which we may make use hereafter. "This kind of schools," he observes, "is rare in our country, because there is a full and complete attendance of the whole juvenile population at the weekly schools. Only places like this city, where, according to its republican constitution, no compulsory attendance at elementary schools exists, are in want of Sunday schools, which have been supplied by the zeal of private individuals. The larger states of Germany have commanded by law the attendance of all children, from 6 to 10 years, at the common schools, if they are not instructed at home. And, indeed, the fines to be paid for the non-attendance of children are very rarely paid by their parents, so well satisfied are they of the great use of a well-managed system of instruction.

"In 1834, in Prussia, among a population of 13,038,960 inhabitants, 2,039,366 children, from six to fourteen, attended public schools. Pupils more advanced in age, students at the universities, &c. &c., are not comprised in this number. In Saxony, with 1,445,000 inhabitants, there were, in 1832, among the population, 273,535 children, from six to fourteen years; and in 1834, 274,305 children of the same age attended at public schools. The scholars of higher age are not enumerated among these, and the number of children who were able to attend schools may have increased, from 1832 to 1834, by three thousand. These are excellent results, and I should like to hear similar ones from Pennsylvania, especially relative to those who have descended from my countrymen."

Sunday School Journal.

Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the State of New York for the year 1837–8.

OFFICERS.

The Right Rev. B. T. Onderdonk, D. D., President,	
Rev. David Butler, D. D., 1st Vice President,	
Rev. Thomas Lyell. D. D., 2d	do.
Rev. John Reed, D. D., 3d	do.
Rev. James Milnor, D. D., 4th	do.
Rev. John McVickar, D. D., 5th	do.
Rev. John C. Rudd, D. D., 6th	do.
Thomas L. Ogden, 7th	do.
Peter A. Jay, 8th	do.
William A. Duer, 9th	do.
David Hudson, 10th	do.
William Johnson, 11th	do.
John Stearns, M. D., 12th	do.
Benjamin M. Brown, Treasurer,	
Rev. William Richmond, Corresponding Secretary,	
G. G. Van Wagenen, Recording Secretary.	

MANAGERS.

Rev William Berrian, D D,	B B Howell,
William Creighton, D D,	George T Fox, Jun,
P A Proal,	L M H Butler,
Hugh Smith,	John R Townsend,
Lot Jones,	Jacob Le Roy,
L P Bayard, D D,	Charles Ludlow,
M Eastburn, D D,	A L McDonald,
B I Haight,	Cornelius Oakley,
F L Hawks, D D,	George W Webster,
Thomas H Taylor, D D,	C N S Rowland,
J H Price,	Floyd Smith,
Samuel Seabury, D D,	John C Spencer,
William Bard,	Gulian C Verplanck,
William C Pierrepont,	Stephen Warren,
Thomas C Butler,	Hosea Webster,
Anson Blake,	N G Ogden,
Cyrus Curtis,	Samuel W Moore.
Henry Cotheal,	

DELEGATES.

Rev. J. M. Forbes, John W. Smith, } From St. Luke's Church.
Jacob Lorillard, George Jones, } From Trinity Church.

EDUCATION BOARD.	MISSIONARY BOARD.
Right Rev B T Onderdonk, D D, President,	Right Rev B T Onderdonk, D D, President.
B M Brown, Treasurer,	B M Brown, Treasurer,
Rev William Berrian, D D	Rev Thomas Lyell, D D,
William Richmond,	William Richmond,
John McVickar, D D,	Lot Jones,
Manton Eastburn, D D,	L P Bayard, D D,
Hugh Smith,	J H Price,
Thomas H Taylor, D D,	Samuel Seabury, D D,
F L Hawks, D D,	B I Haight,
William Bard,	Thomas C Butler,
William A Duer,	Peter A Jay,
William Johnson,	Cornelius Oakley,
Thomas L Ogden,	C N S Rowland,
John Stearns, M D.	Floyd Smith,
Gulian C Verplanck,	Henry Cotheal,
John R Townsend,	N G Ogden,
B B Howell,	Samuel W Moore,
C M H Butler,	A L McDonald,
G G Van Wagenen.	George T Fox, Jun.

MARRIED,

At the Church of the Epiphany, in this city, on Thursday evening, October 12th, by the Rev. Lot Jones, the Rev. Richard Cox, to Mrs Eliza G. Carson.

CALENDAR.

OCTOBER.

22. Twenty-second Sunday after Trinity.
28. Feast of St. Simon and St. Jude the Apostles.
29. Twenty-third Sunday after Trinity.

NOTICES.

The Standing Committee of the Diocese of New York hereby give notice that their regular meetings will be held on the *first* and *third* Tuesdays of *every month*; and they respectfully request those desirous of being recommended as candidates, or for admission to Deacons' or Priests' Orders, to present their documents to the Committee at a *regular* meeting.

By order of the Committee,
FRANCIS L HAWKS, Secretary.

The "Gospel Messenger" at Utica is requested by the Committee to publish the above in its columns.

A Fair, for the benefit of the Sunday school attached to the Mission Church of the Holy Evangelists, is contemplated to be held the week preceding Christmas. Donations in money, or articles suitable for a fair, prepared and sent in by ladies belonging to other congregations, will be very thankfully received. They may be left at either of the following places: Episcopal Press, 28 Ann-street; Swords & Stanford's, 152 Broadway; Mrs. Earl's, 20 Pike-street.

The current expenses of the school (independent of clothing the children) are about $200 a year; and these have heretofore been borne almost entirely by the teachers.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge—Received by the hands of James Swords, Esq, from Mrs Julia Bears, of Newtown, Conn, per Rev S C Stratton, $1 30. From Rev P H Greenleaf, rector of St John's, Carlisle, Pa, offerings of the rector's children, for Persian mission, 1 43. From W H Murray, Esq, agent at Baltimore, William and Mary parish, Charles co, Md, per Rev J A McKinney, for Africa, 76 50. Per Rev J E Jackson, for Greek mission, from a carriage-maker in Winchester, Va, a regular donation to some benevolent purpose out of every carriage which he sells, 5 00. Per do., from Sunday school children of Christ church, Winchester, Va, for Greek mission, 5 00. Weekly collections at Falls church, Sunday school, for Africa, 9 61; from a little girl, for Greece, 25 cents—9 86.—Total receipts, $99 09.

CHARLES J. ALDIS, Acting Treasurer,
October 17, 1837. Bank of America.

DOMESTIC MISSIONS.

Since his report of the 11th October instant, the Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society has received the following contributions, viz.

By the hands of the Rev Samuel C Stratton, a contribution of Trinity church, Newtown, Conn, for Illinois, $6 40; from a member of that church, for the same purpose, 1 00; also, from Mrs Julia Bears, of Newtown, for domestic missions, 1 30—8 70. From the family mite box, Hartford, Conn, for domestic missions, 13 00. From the Young Men's Auxiliary Education and Missionary Society, by the treasurer, Mr G T Fox, Jun, for six months' salary of a missionary in Tennessee, 125 00; and the like sum for the same period of a missionary to the Oneida Indians, both due in October—250 00. From Christ Church Association, for the promotion of Christianity, N Y, by their treasurer, Mr W H Vermilye, 10 00. By the hands of the Rev P H Greenleaf, rector of St John's church, Carlisle, Penn, the savings of two little girls at school from their pocket money, for Bishop Kemper's mission, 1 32. By the same hands, received from Mrs Campbell, for general purposes, 2 25. By the hands of Wm H Murray, Esq, receiving agent in Baltimore, viz., from an officer in the U S army, received through the Rev Mr McElhinny, Annapolis, 30 00. By the same, through Rev Mr Peterkin, received from the Missionary Society of the Theological Seminary of Virginia, for general purposes, 37 18. By the hands of H I Terry, Esq, received from sundry individuals of Immanuel church, Newcastle, Del, for domestic missions, viz, from the Rev S W Prestman and E H Thomas, each 5 00, from George B Rodney and Edward Williams, each 2 00; from Mrs Black, Mrs Ann Booth, Mrs Mary Booth, Mr Hugh Hardy, and Mr Gaspire, each 1 00; from Dr Thomas, 50 cents; and from H I Terry, Esq, 6 00—25 50. Collection in St. James' church, Hyde Park, N Y, Sunday, October 15th, 20 73. Collection in St John's church, Kingston, N Y, October 15th, 8 00. From A S, of Essex, Conn, for domestic missions, 2 00. By the hands of the Rev K Metcalf, rector, offerings of the Sunday school of St Mark's church, Le Roy, Genesee co, N Y, 12 00, to be equally divided between the Green Bay and Greek missions, 6 00. By the same hands, additional offerings of St. Mark's church, Le Roy, Genesee co, N Y, for domestic missions, 25 00.—Total, 439 68.

JAMES SWORDS, Treasurer.

New York, Oct. 18, 1837.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt from J T H, of $2 00 for the poor.

LOT JONES, 192 Allen st.

GERMAN EPISCOPAL CHURCH OF ST. TIMOTHY.

The treasurer ackowledges, from W P G, for the use of the rector, $1 00.

Tuesday, October 17th, 1837.

EIGHTH AVENUE SUNDAY SCHOOL.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following donations towards the erection of a suitable building for a place of public worship, viz.

G C Verplanck, $5 00; J Q Aymar, 5 00; cash, 3 00; Dr Fitch, 3 00; Mrs Neilson, 2 00; J McIntyre, 1 00; J Shaw, 50 cents; G A S, 1 00; William Pringle, 1 00.

R. SPENCER, Treas. of Build. Com.

Donations may be left at the Protestant Episcopal Press, 28 Ann street; Messrs. Swords, Stanford & Co., 152 Broadway, or with any of the following persons, members of the Building Committee: John Smith, Thirtieth street, between Seventh and Eighth Avenues; J. A. Spencer, Theological Seminary, Twentieth street; Alonzo R. Cushman, 188 Pearl street, or Ninth Avenue.

The building has been commenced: shall it be finished?

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending Oct. 18, from the following persons, viz.

Rev D H Short—Chauncey Goodrich—Rev E M Van Dusen—Rev R Kearney, with remit—Rev J P McGuin—Edward W Ford—J Tiffany—Postmaster, Hartford—Postmaster, Batavia—Rev Edw Livermore—G J Loomis.

Received by the Gen. Prot. Episc. S. S. Union.

G W Donohue—Rev T H White—Rev R A Hallam—Thomas Robinson—Rev William A Smallwood—Rev William A Harris, with remit—Rev M K Cushman, do—Postmaster, Greene, Ohio—Rev William Staunton.

PACKAGES FORWARDED

BY THE PROTESTANT EPISCOPAL PRESS AND EPISCOPAL SUNDAY SCHOOL UNION,

From October 11, *to October* 19, 1837, *inclusive.*

Chas Stimpson, 1 pkge, Boston, left C L Francis' store. Rev R Sherwood, 1 pckge, Hyde Park, steamboat Hudson. J Whetham, 1 package, Philadelphia, sent Swords, Stanford & Co. Oliver Steele, 1 pckge, Buffalo, N Y. sent to Appleton's. Geo Rowland, 1 pckge, Norfolk, Va, schr J W Kempton. Rev T H Smith, 1 package, Shelburne, Nova Scotia, left at C N S Rowland's, 55 Water. Deming & Hill, 1 pckge, Arlington, Vt, sent Halstead & Haines, 31 Nassau-st. H D Sewall, 1 pckge, Watertown, N Y, sent Globe hotel. Rev D Rigler, 1 pckge, Phila Union Tran Line. Rev R A Hallam, 1 pckge, New London, Ct, sent 19 Murray-st. Geo W Donohue, 1 pkge, Phila, sent Union Trans Line.

ELMWOOD HILL COLLEGIATE AND COMMERCIAL INSTITUTE, on the Eighth Avenue and 104th street, (six miles from the City Hall, N. Y.)

This school has been established, and in successful operation in this place, for the last ten years. It is exclusively a boarding school. The discipline of the school is mild and parental, but sufficiently energetic to secure the performance of the prescribed duties; but it has been a favorite object to dispense with corporeal punishments, and to substitute the incentives of emulation, a sense of honor, duty, and propriety. Principles of piety and morality are constantly inculcated, without interfering with the tenets of any particular sect. The family of the Principal, and the pupils, attend the Episcopal Church. The pupils are divided into four classes, according to their advancement.

The exercises of the fourth or initiatory class, are spelling, reading, writing, arithmetic, with its tables, geography, with the use of maps, and elocution.

The exercises of the third class are all the aforementioned, with English grammar, including the analysis of the language and composition, and history of the United States.

Students of the second class pay necessary attention to all the preceding exercises, together with book-keeping, general history, with mythology, astronomy, including the use of the globes, algebra, and the higher branches of mathematics.

In the first class, in which the course is completed, the students will occasionally revise the exercises of the lower classes, and devote their chief attention to logic, belles-lettres, natural and moral philosophy, chemistry, political economy, with an exposition of the Constitution of the United States, and of the State of New York.

When desired, a liberal course of Greek and Latin, preparatory for entering college, together with the French and Spanish languages, drawing, &c., is pursued in connexion with the English course, under professors of ability and experience.

The usual vacations throughout the year, are one week at Christmas, a week at Easter, and the last week of October.

Terms, per annum, including board, tuition, and washing, from $150 to $250, according to the course of studies pursued.

Payments made quarterly in advance. Bed and bedding, towels and basin, brushes, books and stationary, clothing, &c., furnished by the parents, or made an extra charge.

Many highly respectable references will be given.

N. B.—Persons wishing further particulars respecting this seminary, may have an interview with the Principal, by leaving the name and address at the store of A. T. Stewart & Co., 257 Broadway, where a prospectus of the school may be obtained. Persons are respectfully invited to visit the establishment, any day of the week but Saturday and Sunday. The school opens again on the first of November.

JAMES G. RUSSELL.

Elmwood Hill, October, 1837. o21 3t

CHURCH AND PARLOR ORGANS.

The subscriber offers for sale five Church Organs, among which is one very superior swell organ. These instruments are calculated for churches of various sizes, and will furnish strangers now in the city an opportunity of making a selection. Four Cabinet Organs, suitable for drawing room; also, one second-hand Church Organ, of six stops.

HENRY ERBEN, 94 Centre st.
o7 3t east end of Canal st.

INSTRUCTIONS ON THE PIANO FORTE.

A young lady who can give the most unexceptionable references as to character and professional abilities, would receive a few young ladies in her present class of pupils on the Piano Forte. For further particulars inquire of Louis Sherman, Agent, 28 Ann street, New York. s30tf

TYNDALE.

The New Testament of our LORD and Saviour JESUS CHRIST; by Wm. Tyndale, the martyr. The original edition, 1526, being the first vernacular translation from the Greek; with a Memoir of his Life and Writings, by J. P. Dabney. American edition, just published, and for sale at the New York Protestant Episcopal Press, 28 Ann street. s23tf

EPISCOPAL TRACTS.

The public are informed that the Press have now on hand a complete assortment of Tracts, which they will furnish in large or small quantities, on the most liberal terms.

All orders for tracts should be addressed to the office of the Protestant Episcopal Press, 28 Ann st. s30

TO LET,

The third story of the "Church Buildings," 28 Ann street. Possession given immediately. For terms, apply to Louis Sherman, Agent of General Protestant Episcopal Sunday School Union.

CHURCH VAULTS.

Several family vaults in the yard of St. Luke's church on Hudson st., remaining unsold, may be had on accommodating terms, by applying to the sexton thereof, directly opposite the church, or at 72 Wall street.

C. H. SLIP.

July 8. 3m

PEW TO LET.

Pew No. 85 in St. Paul's Chapel: new cushion and green desk cloth; in centre aisle, and eligibly situated. For further particulars enquire of Louis Sherman, Agent of S. S. Union, 28 Ann street. s23

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c. &c.

The first volume, royal 8vo, just publishsd and for sale, at the New York Protestant Episcopal Press, 28 Ann street.

FOR SALE,

A fine-toned Organ, suitable for a small church. Apply to Mr. Louis Sherman, office of the Episcopal Press. s23

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANN STREET,
Two doors below Nassau street,

Under the superintendence of
JOHN W. MITCHELL, *Ch'n.*,
CHARLES J. ALDIS,
W. R. WADSWORTH,
JOHN E. EARLE,
P. E. F. MCDONALD,
DAVID GARDINER,
THERON WILBER,
WM. H. VERMILYE,
} *Committee of Publications and Sales.*

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent No. 28 Ann street.

Contributions to the funds of the Union to be directe to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the depository:

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teacher's Roll Book—Smaller Class Book, std. covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on cards—The Creed—Ten Commandments, First Table, on cards—Second Table do.—Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction—Protestant Episcopal Sunday School Book, No. 1—Do. No. 2—Do. No. 3—Questions on do. from No. 1 to 4—First Truths—Catechism No. 1—Do. No. 2—Do. No. 3—Lloyd's do.—Manual of Short Prayers—Catechism No. 4, (by Cuming)—Church Catechism—Church Primer—Sunday School Office of Devotion—Sunday School Psalms and Hymns—Companion to the Book of Common Prayer—Questions on the Collects—Harmony of the Creeds—Scripture Instruction—Duty to GOD—Collects from the Prayer Book—Epistles and Gospels from the same—Bible Companion, 2 vols., Catechism on the Collects, half bound—Questions on the Gospel of St. Matthew—Questions on the Epistles and Gospels, part 1—Do. part 2 Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18*mo.* works, making 56 volumes, numbered consecutively, *at 20 cents per volume*, or $11 20 *per set.* Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo. works published by the Union, making 5 volumes, at one dollar per set. As well as a large assortment of approved works, selected expressly for Sunday-school reading; and a full supply of stationery for clergymen, students, and Sunday-schools.

March 25, 1837.—tr

BOARDING AND DAY SCHOOL IN BROOKLYN LONG ISLAND.

For the instruction of young gentlemen in all the branches of a thorough education, at the Lyceum in Washington street, near Concord. The subscriber having been engaged between 19 and 20 years in the instruction of youth in New Jersey, and in the city of New York, begs leave respectfully to inform his friends, those also of his father the late Rev. Benjamin Mortimer, of the Moravian Church, New York, and the public generally, that he proposes to open, on Monday, 4th September, a select and permanent school, of the higher order, at the above-mentioned place. He will take a limited number of pupils as boarders in his family, where every attention will be paid to their manners and morals.

References.—Most of the Rev. clergy, of all denominations, Faculties of Colleges, and Principals of Schools in New York and Brooklyn, and all in New Brunswick, New Jersey. Also Wm. Forrest, (firm of Forrest & Mulligan) James Buchanan, Esq., Her Britannic Majesty's Consul for New York, Abraham Mills, Esq.; Robert Adrain, LL. D., formerly Professor of Mathematics of Columbia, and subsequently of Rutgers' Colleges; Joseph Hoxie, Esq; John Johnston, Esq., of the firm of Boorman, Johnston & Co.; Thomas C. Doremus, Esq., and John M. Nixon, Esq. of the firm of Doremus, Suydams & Nixon; Wm. & Geo. Adee, Esqrs.; of the firm of Adee, Thompson & Co.; and John W. Francis, of New York. Zachariah Lewis, Esq., Theodore Eames, Esq., Frederick T. Peet, Esq., Col. Alden Spooner, General Johnson, John A. Lott, Esq., of Brooklyn.

For further particulars, the subscriber respectfully refers to Messrs. Doremus, Suydams & Nixon, or to Abraham Mills, Esq., 114 Sullivan street, New York; to the Lyceum, or to Pearl street, 1st house from Willoughby street, Brooklyn, to BENJAMIN MORTIMER.

s16 6w

A GENEROUS ACT.

Just published, by an individual, ZERAH, THE BELIEVING JEW, *in aid of laying the corner-stone of Jesus' Church*, a Protestant church in the valley of the Mississippi. The entire avails of the above work will be devoted to the Domestic Missionary cause. The publication may be obtained of the

Protestant Episcopal Press,	28 Ann street, N. Y.
Swords, Stanford & Co.	Broadway.
C. Shepard,	do.
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Oliver Steele,	Albany, N. Y.
Z. Clark,	Troy.

It is hoped that the embarrassed state of the funds of the Domestic Missionary Society will induce the above agents to urge the distribution, and remit the amount of sales, as soon as completed, to Louis Sherman, 28 Ann street, New York, who is duly empowered by the author to settle the same and pay over the amount to the Treasurer.

VALUABLE THEOLOGICAL WORKS.

Patrick, Lowth, Whitby, and Lowman, on the Bible. A critical commentary and paraphrase on the Old and New Testaments and Apocrypha, by Patrick, Lowth Arnald, Whitby, and Lowman, a new edition, in 6 vols royal 4to. London.

Also, a complete assortment of the writings of *Rev. John A. Clarke*, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity, compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

The press (28 Ann street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued. August 12.

NEW HAVEN BOARDING SCHOOL FOR YOUNG LADIES.

Miss GILBERT and Miss EDWARDS will have a few vacancies in their school the next term, which, after the summer vacation in September, commences October 1st, and continues to April 14th.

The usual accomplishments are superadded to the English branches, and those who study chemistry and natural philosophy have an opportunity of attending college lectures. Those whose parents are Episcopalians, may attend the lectures and Bible class instruction of the rector and assistant minister of Trinity parish: if of other deno minations, they can have seats provided at the other churches.

Their dwelling-house, in an agreeable part of the town having been considerably enlarged within the last year, affords very convenient accommodations.

Reference is made to the Rev. Dr. Croswell, the Rev. Mr. Bennett, to Professor Silliman, and to parents whose daughters are or have been with them.

Their printed terms will be forwarded on application.

New Haven, July 6, 1837. jy15

THE CHURCHMAN'S ALMANAC FOR 1838.

The second edition of the above is this day published. It contains within the compass of 36 closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States.*

It is furnished with much additional intelligence, peculiarly interesting to Churchmen.

Price, six and a quarter cents the single copy: considerable reduction by the quantity.

Orders are respectfully solicited, especially from the clergy, Sunday schools, and parishes. The Almanac has in some instances, exerted a most happy influence in behalf of the Church, and may be very usefully circulated as a tract. Address

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The year is divided into two terms, commencing on the first Monday of May and November.

References.—Rev. R. W. Harris, Minott Mitchell, Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Baldwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Truman Smith, 8 Cedar st., New York. o7 6m

The Rev. MOSES MARCUS, B. D., with the advice of some of the city clergy, announces his intention to conduct a private class, for the purpose of giving instruction in Hebrew to such persons as may be desirous to acquire a knowledge of the sacred language.

References are permitted to be made to the Rev. Wm. Berrian, D. D.; the Rev. Manton Eastburn, D. D.; the Rev. Francis L. Hawks, D. D.; and the Rev. Samuel Seabury, D. D.

Terms of instruction, and further information, may be obtained by addressing Mr. Marcus, either at the Episcopal Press, 28 Ann street, or at Messrs. Swords, Stanford & Co., 152 Broadway. s30

SPLENDID ENGLISH BIBLES

Of every variety of style, just received and for sale by the Protestant Episcopal Press, 28 Ann street.

POETRY.

From "Hours of Sorrow."

TO ONE DEPRIVED OF HEARING AT CHURCH BY DEAFNESS.

O Christian! though thine "outward man" dec
And silence guard the ear's once-echoing cell,
Yet thou canst calmly feel that "all is well,"
And chase desponding, murmuring thoughts away;
For kindled in thy soul there shines that ray,
Which care, and fear, and sadness can dispel;
And she, serene, though poorly lodg'd, can dwell,
Renew'd and perfected from day to day.
What though on this, the sabbath's holy rest,
Th' external ear insensible may be!
Let not the sigh of sorrow heave thy breast,
Since God, thy God, in communing with thee,
Asks less the listening ear than listening heart,
And there his sweetest comforts will impart.

From the Church of England Magazine.

THANKFULNESS TO GOD.

The clear blue sky, the glorious sun,
The song of birds among the trees,
The sweetness of the summer air,
Rich lights, deep shades, scenes soft and fair—
Have I enjoyed and loved all these,
And, like a beast, like a dull sod,
Warm'd by the ray it cannot shun,
Have failed to think of God?

Dear friends! and kindred's dearer ties!
Bless'd interchange of household love,
When the warm heart o'erflows the eyes!
And have I known your holy joys,
And failed to look above?
O God! have I thus thankless proved,
Thus from thy good extracted ill—
Thy creatures thus before thee loved—
And dost thou love me still?

MISCELLANEOUS.

For the Churchman.

THE PREVAILING INTERCESSOR.

BISHOP HORNE'S SERMON ON CHRIST'S INTERCESSION.

Your number of 15th July informs us of an observation of Coleridge, "Let every bookworm, when in any fragrant, scarce old tome he discovers a sentence, a story, an illustration, that does his heart good, hasten to give it." With something, I would hope, of the commendable feeling thus recommended, I beg to offer for insertion in your paper, (so usefully "devoted to the united interests of the Gospel and the Church,") the following extracts from an admirable sermon of Horne, once Bishop of Norwich.

Its "scarcity" has happily been diminished, from the circumstance of the London Society for Promoting Christian Knowledge having, in 1833, placed it on its catalogue, and printed it as one of its tracts.

May each reader feel his heart more and more anxious to believe in Christ as

"The Saviour and the friend of man,
Following in heaven his gracious plan;
And, though ascended up on high,
Bending on earth a brother's eye."

C. S. A.

"And Aaron took, as Moses commanded, and ran into the midst of the congregation; and behold the plague was begun among the people; and he put on incense, and made an atonement for the people. And he stood between the dead and the living, and the plague was stayed."—Numbers xvi. 47, 48.

Moses and Aaron were appointed by God the governors and conductors of his people. But though they ruled with the utmost wisdom and integrity, it happened, that even *they* could not please every body. Korah, a discontented, factious Levite, charged Aaron with priestcraft: "All the congregation, he said, were holy, and the Lord was among them;" every man was qualified to be his own priest, to instruct and to save *himself*; and who was Aaron, that he should set himself up above his brethren, and lord it over God's heritage? At the same time that a schism was thus forming in the Church, a rebellion was likewise fomented in the state. For Dathan and Abiram, who were laymen, and princes of the congregation, accused Moses of tyranny, and a design to establish arbitrary power, which they affirmed to be so clear a case, that unless he "put out the eyes" of the people, they must see he intended to enslave and to make himself altogether a prince over them. Matters soon came to an open rupture; God himself was appealed to, and a day fixed to determine the cause. And a most tremendous determination indeed it was! For when the two parties, according to order, had separated from each other, and all with eager expectation stood waiting the event, behold "the ground," which was under the rebels, suddenly "clave asunder, and the earth opened her mouth and swallowed them up, and their houses, and all that appertained to them; they went down alive into the pit, and the earth closed upon them, and they perished from among the congregation. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." They who have not studied human nature, who have not seen nor heard much of mankind, will perhaps imagine that such a decision as this must needs have silenced every objection, and put an end to the murmurings of discontent. And so far indeed it is true, that the "people fled at the cry of those who suffered, for they said, Lest the earth swallow us up also." But as soon as the danger was over, they discovered the real sentiments of their corrupted hearts. After a single night's rest, the spirit of rebellion again took possession of them; and, all reverence laid aside, they go in a tumultuous and insolent manner to their leaders, requiring at their hands, truly, the blood of Korah and his followers. "On the morrow, all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have slain the people of the Lord." Thus, by standing up for these offenders, they showed a secret approbation of their offence; and, being partakers of their crime, they justly became partakers also of their punishment. The Divine wrath, therefore, went out against them.—"Get you up," saith the Lord to Moses and Aaron, "from among this congregation, that I may consume them as in a moment." A most dreadful pestilence ensued; and then it was that Aaron did as is recorded of him in the text. This awful and affecting scene is a picture only of another more august and interesting scene, in which all the children of Adam are concerned, and bear their parts.

Let us then ask—Was it for Aaron's sake, that God spared the remnant of his people?—Had Aaron any merit of his own, any superfluous righteousness, which might be imputed to them? Far from it; since, however comparatively holy and faithful he might be, yet was he a descendant of that Adam, of whose children it is testified, that, "there is none that doeth good; no not one." "He and every high priest taken from among men," were necessarily heirs of the universal corruption; they had their infirmities, as the apostle argues, and were obliged to offer up sacrifices for their *own* sins, as well as for those of the people. Aaron, therefore, of himself, could make no atonement for them; and without an atonement, the justice of God could not let them escape. To account for this wonderful deliverance, we must carry on our thoughts farther; look to some higher atonement, some greater and more powerful Intercessor and high priest, in whose name Aaron might act, and in virtue of whose merits he might, as a representative, prevail with God to be gracious to his people.

And here, there is but one person upon whom all our thoughts must immediately be fixed, namely, our Lord and Saviour Jesus Christ, the great high priest of our profession, the effectual intercessor for the salvation of sinners.—Had we any doubt, whether Aaron, when officiating according to the law, represented *Him*, St. Paul, in the epistle to the Hebrews, has determined the point beyond all contradiction. He tells us, that the law had a shadow of good things to come, of which Christ and his heavenly truths were the body and substance; that Aaron and all other high priests were the representatives of him who is our gracious Intercessor and high priest for ever: that the holy of holies in the temple was the figure of heaven itself; that all which Aaron did there, fore-showed what our Lord did and does for us above; that the blood there offered by Aaron and his successors, under the law, pointed out the blood of Christ, by him offered to the Father in heaven; and the incense, which was fumed upon those occasions, to diffuse a grateful smell, denoted the merits of our blessed Redeemer, which appease the wrath of God, render all our prayers and oblations acceptable, and fill heaven and earth with the sweet-smelling savor of life, peace, and salvation.

These things being understood and considered, we may easily collect, from what has been said, the reason why Aaron's intercession on the behalf of offending Israel was so powerful and effectual. For if Aaron, in the office of high priest and mediator, represented the world's Redeemer, and if the atonement which he made for Israel showed forth that great atonement to be one day made by Jesus Christ for the Church universal of all ages and nations; then God had undoubtedly respect unto that great atonement, and for his sake who was to make it pardoned those for whom it was to be made. In the person of Aaron he beheld his beloved Son, in whom he is well pleased, interceding for the transgressors; Israel was spared for the sake of Aaron, but Aaron himself was accepted for the sake of Christ.

And now, I would willingly hope that this scene begins to open upon you in all its glory. For surely the brightest imagination cannot figure to itself a more exact and lively representation of our sinfulness, of the Divine wrath, and the mercies of redemption. Under this most affecting image of rebellious Israel, smitten with a pestilence, and saved by the intercession of Aaron, are described to us the miserable and lost state of man after the fall, the terrible execution of God's justice on the one hand, and the gracious interposition of our Redeemer on the other, with the effects of both.

Were the men of Israel sinners and rebels against their God? So we are all. All have sinned; all have broken their allegiance to their Creator and Sovereign, and gone over to his and their enemy. When we read of the repeated transgressions of Israel, with the mercies and the judgments of heaven fresh in their memories, nay, even before their eyes, we are amazed and confounded, and almost tempted to disbelieve the accounts of such horrible perverseness and ingratitude. But conscience sleepeth all this while, and we stand in need of a Nathan, to tell each of us, "Thou art the man." For who amongst us has not experienced the mercies of God; and who has not abused them? Who has not trembled at his judgments; and who has not forgotten them again? Who, in the hour of sickness and sorrow, has not made vows and resolutions of amendment; and who, in the day of health and gladness, has not broken those vows and resolutions? Alas, my brethren! our own hearts, if we do but consult them, must tell us that the history of Israel is true, and that we all have in us, derived from our common father Adam, a portion of the same rebellious spirit which was in them. "Are we better than they? No, in no wise; for," as saith an apostle, "we have charged both Jews and Gentiles," that is, all the world, "that they are all under sin; as it is written" in the Scriptures of truth, "There is none righteous, no not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are altogether become unprofitable, there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit: the poison of asps is under their lips; whose mouth is full of cursing and bitterness, their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known; there is no fear of God before their eyes. All have sinned, and come short of the glory of God." Such is the scripture account of fallen man; such are the works of which the world hath been full from the beginning, and is likely to continue so unto the end. Mankind, therefore, resemble the people of Israel in their sins. Let us next examine whether they do not likewise resemble them in their punishment.

Did Korah, Dathan, and Abiram, with all their company, go down into the pit? Did a fire come forth from the Lord, and consume the two hundred and fifty men that offered incense? And did a raging pestilence sweep off the murmurers by thousands? What are we taught by all this, but the same concerning lesson which the apostle teaches us in the words, that "the wages of sin is death," and that death passed upon all men "for that all have sinned?"

And can any thing, then, my brethren, prevent our accepting this atonement, and thankfully receiving the benefits of this intercession?—Can any thing induce us, when the bountiful hand of mercy hath filled and holdeth out the cup of salvation, to dash it untasted from us?—Nothing can, but an utter ignorance of our sin and of our danger. Could a dying Israelite have been prevailed upon, think you, to reject the atonement and intercession of Aaron? No, surely. Only see how hope revives in their countenances, and joy sparkles in their eyes, all turned and fixed upon him in the execution of his priestly office. And why? Because they were sensible of their wretched and perilous estate. They needed not to be told, that they were expiring by the pestilence. They knew it; they felt it; they were looking wishfully around them for help and deliverance, ready with eagerness and impatience, with gratitude and thankfulness, to snatch at it, and embrace it, the moment it should appear. Oh, why are not we so? Why do we hear of the atonement and intercession of the holy Jesus, with so much cold indifference? Why, but because we see not, we know not, we feel not, the want of them. And yet, what is there, within us, or without us, that doth not teach and show it us? To tell you that the world is full of sorrow is no news; to tell you that the world is full of sin is, I presume, no news. And from what would you desire to be delivered, if not from sin and sorrow? To tell you that a sentence of death is passed upon the bodies of men, and that, without redemption, a sentence of condemnation will be passed upon their souls and bodies too, this is likewise no news to any one of you. Daily experience proves the first, and the Scripture asserts the second. And from what would you wish to be saved, if not from death and condemnation? Or what, in point of wretchedness and horror, was the camp of Israel with the pestilence in the midst of it, if compared to such a world as this? Go, thou who art tempted to reject, or to neglect, the satisfaction of Christ, go to the bed of sickness, and undraw the curtains of affliction; ask him who lies racked with pain, and trembling at the thoughts of the wrath to come, what his opinion is concerning the doctrine of atonement, and observe how the name of a Saviour and Intercessor puts comfort and gladness into his sorrowful and affrighted soul, at a time when the treasures and the crowns of eastern kings would be utterly contemned, as equally vain, worthless, and unprofitable, with the dust of the earth. Then reflect that such, one day, must be thy state; and in that state, such infallibly will be thy thoughts and sensations. And did the cares and pleasures of the world suffer living men to think and feel as dying men do, the intercession of Christ would be regarded and accepted by Christians as that of Aaron once was by Israel. Then tremble, thou wretch, who hast blasphemed, or slighted the intercession of Jesus. But rejoice greatly, O faithful soul, whose trust hath ever been in Him: thy salvation is sure, and the day of thy redemption is come: rejoice, and shout aloud for joy; join the chorus of angels, and the spirits of just men made perfect, the ten thousand times ten thousand, and thousands of thousands, whom the well-beloved John heard saying, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." "And with them let every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them," exalt their voices, and proclaim, "Blessing and honor, and glory, and power, to him that sitteth upon the throne, and unto the Lamb, for ever and ever." Amen.

From the Missionary.

LONELINESS.

It is one of the most difficult things in the world for a man to hold fast truth, and especially religious truth, when the multitude are either opposed or indifferent to his principles—more particularly, when the opposition is of a moral nature, unaccompanied by physical violence, which in most cases has a tendency to confirm rather than to weaken. There is in most men such a strong yearning for human sympathy, such a confiding in the reception of the truth by the many, as a ground of our own persuasion, that but few can keep their integrity, when suddenly removed from the multitude of those who act, think, and feel with them, and compelled to depend wholly upon their own convictions, to breast a strong tide of opposition, or to be daily conversant with those whose habits and phraseology constantly remind us that their religious opinions are in direct variance with our own. It is indeed a hard thing to be faithful among the faithless.

Into such train of thought we are often led when thinking of the numbers of American Churchmen, who after having been nurtured in the Church to early manhood, are obliged to leave the paternal roof, and the house of God, known and reverenced from infancy, and to go forth into parts of the country where the Gospel is never proclaimed, or, if presented at all, is presented in a partial manner, and under sectarian forms; and where the habits and manners of the people are entirely averse to those practices and modes of thinking which he has been taught have obtained in the Church from the apostles' times. In such a state of things the young Churchman often finds himself—alone in his opinions, his practices, and feelings—and he asks himself whether he shall dare to say that he is right, and that his friends, neighbors, and companions are all wrong. On the one hand, the tender associations of his early, and the convictions of his riper years bind him to the Church of his fathers; on the other hand, a sense of loneliness, a desire for pious sympathy and the ordinances of religion, have a tendency to draw him from his first love, and to lead him to attach himself to some one of the numerous sects into which separatists from the Church are divided. For the strengthening in such a one of the things that remain, and especially for obviating the danger of apostacy, arising from a sense of loneliness in the holding and maintaining of certain truths, the following considerations may not be without their power.

And in the first place, the Churchman must remember that the religious opinions and practices which prevail in our own country are *peculiar* to our country; and that among nineteen twentieths of those who call themselves Christians, Episcopacy, forms of prayer, his own views of the sacraments, more or less modified, the observance of festival and fast, and his other distinctive principles and practices obtain. Besides, the Churchman can never with truth be said to be alone. As he looks back along the tract of ages, he can trace the luminous pathway trodden by a glorious host of defenders of the faith which he professes, to the Reformation, and thence upward through the dark wastes of Papal corruption, to the very times of the holy apostles and of our Lord; and as he recalls the names of the wise and good who in all times and lands have believed from the heart the creed which he now holds, he realizes that "the mind of ages fills his breast." He remembers, too, that in the calm paradise of God there are thousands of white-robed saints resting for a season, who have professed and defended, and died professing the same form of sound words for which he now contends, to human eyes, alone. Thus feeling and knowing, he will rest in faith on that most comfortable article of the Creed, "the communion of saints," and will realize and rejoice that he is not alone, for "the glorious company of the apostles," "the goodly fellowship of the prophets," "the noble army of martyrs," and "the holy Church throughout all the world" are with him.

But even supposing that he is a lonely member, separated from a little flock, the isolated Churchman must remember that through the perversity of man truth has always been found with the few rather than with the many. The histories of Noah, Lot, and Abraham will illustrate this remark. The Church of God, through a long series of ages, was confined to a single nation. At one time, but seven thousand of God's own people had not bowed the knee to the popular idol. The voice of the Baptist was as of one crying in the wilderness. The risen Saviour was not showed openly "to all the people, but unto witnesses chosen before God."—And if there be (fearful truth!) but few who enter in at the straight gate, is it strange that there are but few who endure sound doctrine? Let not then the heart of any be fearful because

"Still is the light of truth, as it has been,
Lodged in the few, obeyed, and yet unseen.
Reared on lone heights, and rare
His saints their watch-flame bear,
And the mad world sees the wide circling blaze,
Vain searching whence it streams, and how to quench its rays."

The Churchman must also remember, for his consolation, that the present state of things will not last for ever. The knowledge of the Lord is yet to cover the whole earth, and Christians must be one before the world will believe in the divinity of the mission of the Lord Jesus Christ. "God," as St. Chrysostom has beautifully said, "is patient, because eternal;" and the Christian, confident in the eternity of truth, must patiently await for its final triumph, assured that, unlike the things of earth, it cannot perish in its delay. The Churchman then must calmly and patiently adhere to his profession of the catholic verities and his practice of apostolic order. If he does not reap the earthly rewards of his labor—and it is but seldom that righteous consistency goes unrewarded even here—he may be assured that posterity will call him blessed. And it may be that the God who, for wise reasons, refused the father the privilege of building his sanctuary, will reward his fidelity by giving the work to the son; and that the children of him who worshipped the God of his fathers in the good old way, under the roof of the solitary log-hut in the wilderness, will be permitted to behold and enjoy the diffusion of the truths and institutions of the Gospel in the Church, and the increase of the ministrations and fruits of the Spirit. Let it never be forgotten that God's strength is made perfect in weakness, and that the Lord of Hosts, in a single day and by a single volition, can regain and retrieve the apparent delay and loss of a thousand years.

The following catalogue of bishops is appended to the pamphlet of the Rev. Mr. Carey, lately published in the Churchman, on the "Apostolical Succession."

ARCHBISHOPS OF CANTERBURY

FROM THE TIME OF AUGUSTIN TO THE REFORMATION.

A. D.

597. Augustin, consecrated at Arles by Etherius Archbishop of Arles.
604. Laurence, consecrated by Augustin to succeed himself.
619. Mellitus, consecrated by Augustin to the See of London, afterwards translated to Canterbury.
624. Justus, consecrated by Augustin to Rochester, translated to Canterbury.
634. Honorius, consecrated by Paulinus, Archbishop of York.
654. Adeodatus, consecrated by Ithamar, Bishop of Rochester.
668. Theodore, consecrated at Rome by Pope Vitalian.
693. Birthwald, consecrated by Godwyn, Metropolitan of Wales, or (as Bede says) of France.
732. Tatwine, not known; but not at Rome, for he went there afterwards to receive his pall.
735. Nothelm, translated from London.
742. Cuthbert, translated from Hereford.
759. Bregwin, Godwin does not mention where he was consecrated, but it would seem in England.
763. Lambert, same remark.
793. Athelard, translated from Winchester.
807. Wulfred, consecrated at Rome by Pope Leo III.
830. Theolgild, not known.
830. Ceolnoth, not known.
871. Athelred, translated from Winchester.
891. Phlegmund, consecrated at Rome.
915. Athelm, consecrated by Phlegmund, Archbishop of Canterbury, to be first Bishop of Wells, A. D. 905, thence translated.
924. Wulfelm, translated from Wells.
934. Odo Severus, translated from the Bishoprick of Wiltshire, or Sherburne.
959. Dunstan, consecrated to the See of Worcester, thence translated to London and afterwards to Canterbury.
988. Ethelgar, translated from Seolsey, now Chichester.
989. Siric, translated from Wiltshire.
993. Aluricius, translated from Wiltshire.
1006. Elphege, translated from Winchester.
1013. Living, or Leovingius, translated from Wells.
1020. Agelnoth, or Æthelnot, would seem to have been consecrated in England, for he went to Rome to get his pall.
1038. Edsine, or Eadsius, translated from Winchester.
1050. Robert, Gemiticencis, translated from London.
1052. Stigand, consecrated to the Bishopric of the East Saxons at Helmham, translated to Winchester and thence to Canterbury.
1070. Lanfranc, consecrated at Canterbury, 'all the bishops in England being present themselves or by their proctors.'
1093. Anselm, 'consecrated by Walkelin, Bishop of Winchester,' or, (as I find also recorded,) says Godwyn, 'by Thomas, Archbishop of York.'
1114. Rodulph, consecrated by Anselm to Rochester, A. D. 1108; thence translated to Canterbury.
1122. W. Corboil, not mentioned.
1138. Theobald, consecrated at London, by Albert, Bishop of Hostia, the Pope's Legate, the suffragan bishops of the province of Canterbury being present.
1162. T. Becket, consecrated by the Bishop of Winchester.
1171. Richard, not clearly known; but certainly not consecrated at Rome, for Godwin says, he was 'allowed of the king and Pope, and soon afterwards consecrated.'
1184. Baldwin, translated from Worcester.
1191. Reginald Fitz-Jocelain, translated from Bath.
1193. Hubert Walter, translated from Salisbury.
1207. Stephen Langton, consecrated at Viterbium, by Pope Innocent III.
1229. Richard Wethersfield, consecrated at Canterbury, by the Bishop of Rochester.
1234. Edmund, consecrated at do. by Roger, Bishop of London.
1245. Boniface, consecrated at Lyons, by Pope Innocent IV.
1272. Robert Kilwarby, consecrated at Canterbury.
1278. John Peckham, elected by the monks of Canterbury, but being at the time chief judge of Pope Nicholas the Third's palace, was by him consecrated.
1294. Robert Winchelsey, consecrated at Rome by Pope Celestin V.
1313. Walter Raynold, translated from Worcester.
1327. Simon Mepham, consecrated at Avignon by Pope John XXII.
1333. John Stratford, translated from Winchester, to which see he had been consecrated by Pope John XXII., being at the time of his election ambassador at Avignon from King Edward III.
1349. Thomas Bradwardine, consecrated at Avignon by Bertrand, a cardinal.
1349. Simon Islip, consecrated by the Bishop of London at St. Paul's.
1366. Simon Langham, translated from Ely.
1368. William Wittlesey, translated from Rochester to Worcester, thence to Canterbury.
1375. Simon Sudbury, translated from London.
1381. William Courtney, translated from Hereford to London, thence to Canterbury.
1390. Thomas Arundel, consecrated Bishop of Ely by Archbishop Wittlesey, removed to York, and thence to Canterbury.
1414. Henry Chichley, being ambassador from King Henry IV. to Pope Gregory XII. was by him consecrated at Siena Bishop of St. David's, and afterwards translated to Canterbury.
1443. John Stratford, translated from Bath and Wells.
1452. Joseph Kemp, consecrated Bishop of Rochester, translated to Chichester, then to London, afterwards to York, and at last to Canterbury.
1454. Thomas Boucher, consecrated to Worcester, translated to Ely, and thence to Canterbury.
1487. John Morton, translated from Ely.
1501. Henry Dean, translated from Bangor to Salisbury, thence to Canterbury.
1503. William Warham, translated from London.
1533. Thomas Cranmer, consecrated by the Bishops of Lincoln, Exeter, and St. Asaph.
1556. Cardinal Pole, consecrated at Greenwich.
1559. Matthew Parker, consecrated by B ops Barlow, Scory, Coverdale, ish- Hodgskin.

From the Church

THE CAPTIVE—BY CHARLOTTE ELIZABETH.

During a day's visit to the metropolis, I had occasion to pass through one of the narrow streets of Bloomsbury; and there, suspended from a nail, below a dirty ground-floor window, I saw a cage of very small dimensions, in which was a full-grown lark. Painful as it is at all times and under any circumstances, to behold any of God's creatures in captivity, there is something peculiarly revolting to every humane feeling when the prisoner is a blithsome bird, formed to rejoice and revel in our own free atmosphere. But in this case, something more touching was superadded. Just on the top of the opposite house fell a ray of brilliant sunshine; while a casual opening between some roofs presented the most inviting track of azure sky; and to complete the picture, several sparrows were fluttering and twittering upon the tiles. The poor lark, with back depressed, beak pointing upward, and wings half lifted from his sides, stood close to the front of his cage, as in the very act to spring, and rise to the spot on which his eyes were intently fixed. But, alas! the prison bars were around him, and, taught by sad experience, he forbore the efforts which would have but bruised and lacerated his tender frame. I walked on under feelings of indignant sympathy, almost regretting that the laws of property forbade my opening the cage door and setting the captive free.

I could not forget the poor lark: alike in the broad busy street, in the narrow cheerless lane, and in the spacious square, thickly set with trees and flowering shrubs, did the image of the pining prisoner haunt me. I believe it was the attitude of the bird, rather than the mere fact of his captivity, that moved me so much. It was that he evidently *felt* his doom—that he *saw* his way to happier scenes; and yet, from utter hopelessness of success, refrained from trying the wires, of which he knew but too well the unyielding strength. A lark! a creature made to soar and sing at a height whereto the eye of man cannot follow him, though the ear may catch those powerful tones of free and fearless melody. A lark! to whom the highest tree-top is an insignificant exaltation, and the circuit of a hundred fields too narrow for his ken. A lark, to be shut in, where, literally, he had not space to stretch his aching wings, and where no enlivening sunbeam, no gush of pleasant air, could reach him,; where the windings of a dirty lane bounded his prospects, and the discordant din of annoying sounds alone fell on his ear. Poor bird! where in this world shall I find a suitable comparison for thee?

Perhaps in him, who, having once felt that he was originally created to inhabit a higher sphere, and that his true field of enjoyment lies far, far beyond the wretched vanities of earth, is yet so tied and bound with the chain of his sins, that he cannot break away. He has tried it in his own strength, and has been cast down wounded. He looks at the children of God in the world, and sees that they have a sunbeam shed upon them which never visits him: they can rise towards heaven, and pour wide the songs of praise which his heavy heart refuses to utter. He feels himself a captive, he longs to be free, he gazes upward, and stands, as it were, prepared to start away; but still he moves not a step toward the accomplishment of his desire; for his prison door is fast, and open it he cannot by any skill or power of his own. He hates his dungeon; he hates all that surrounds him of sight and sound, so uncongenial to the new nature that he begins to feel. His soul is prepared for liberty, but it is yet heavy within him; and his secret cry is, "I am so fast in prison, I cannot get loose."

Happy mourner! escape is nigh. No fellow of thine, no created being is permitted to loose the bonds that enchain thee; but the pitifulness of his great mercy, who has purchased thee at the price of his own blood, and whose property therefore thou art—will surely do so. It is He who has directed thine upturned gaze to those regions after which thou pantest; and he, ere long, will stretch the liberating hand, and withdraw the mysterious bolt, and make thee free indeed. Then, up and away to the loftiest heights of unfettered contemplation, where the eye of carnal reason cannot pursue thee, and bid the concave echo to thy song. And then, again, like the descending lark, shut close thy pinions to thy breast in shrinking self-abasement, and fall low as the dust of the earth, to wonder at the height thou hast attained. Nestle among kindred sods of the field, until the Sun of Righteousness, casting another of his glowing beams upon thy soul, shall once more call thee heavenward, to rise, and rejoice, and make melody, in an atmosphere all thine own.

Extract of a letter from William Cowper the poet to his intimate friend, the Rev. John Newton.

PULPIT ZEAL.

"No man was ever scolded out of his sins.—The heart, corrupt as it is, and because it is so, grows angry if it be not treated with some management and good manners, and scolds again. A surly mastiff will bear perhaps to be poked, though he will growl even under the operation, but if you touch him roughly, he will bite.—There is no grace that the spirit of self can counterfeit with more success than a religious zeal. A man thinks he is fighting for Christ, and he is fighting for his own notions. He thinks that he is skilfully searching the hearts of others, when he is only gratifying the malignity of his own; and charitably supposes his hearers destitute of all grace, that he may shine the more in his own eyes by comparison.—When he has performed this notable task he wonders that they are not converted. 'He has given it to them soundly, and if they do not tremble and confess that God is in them of a truth,' he gives them up as reprobate, incorrigible, and lost for ever. But a man that loves me, if he sees me in an error, will pity me, and endeavor calmly to convince me of it, and persuade me to forsake it. If he has great and good news to tell me, he will not do it angrily, and in much heat and discomposure of spirit.—It is not therefore easy to conceive on what ground a minister can justify a conduct which only proves that he does not understand his errand. The absurdity of it would certainly strike him if he were not himself deluded.

"A people will always love a minister, if a minister seem to love his people; therefore you were beloved at Olney."

Every word of God is pure; he is a shield unto them that put their trust in him.

From the Sunday School Journal.

EDUCATION.

In a debate in the French Chamber of Deputies last spring, the poet and traveller, Lamartine, opposing the idea that education should look only to what is productive in a temporal view, concluded his speech as follows.

"The soul, the intelligence, is the harmony of all our moral faculties—that harmony wherein reside conscience and genius—*conscience and genius*, the only objects which your educational system forgets. But as to this conscience and genius, what produces them? What developes them? Is it *calcul?* Is it mathematics, the only science which feels not, thinks not, reasons not? No. It is those *moral studies* which you would banish into exile among the inutilities.—What then will be the result? You will have a nation of admirable workers, fit to make bridges and railroads, and tissues and cottons.—But is that all the man? Is man a machine, a mere tool, fashioned to make money, to produce in a given time the greatest possible quantity of physical result? Has man no other than a mercantile, an industrial, a terrestrial end? If so, your system of positive instruction is perfect.—But forget not, gentlemen, this doctrine degrades human nature. Man has another end, an end more noble, an end more divine, than to move stones about upon this earth. The end of man is thought, conscience, and virtue; and the Creator of that human thought divine will not ask of civilization whether it has formed skilful operatives, useful industrials, and numerous manualists, but rather has it elevated, and ennobled, and aggrandized, and moralized, and dignified this thought, by giving action to the great faculties which constitute man?"

In the same debate, M. Guizot, whose name is identified with the cause of education in France in our day,

"Gave a sketch of the moral and religious condition of France. He deplored the inquietude, the fermentation, the trouble wherein so many spirits lived. He was touched by the unbridled passion for movement, for material well-being, for selfish enjoyment, which every where was visible, and particularly among the inferior classes. While such tumult reigned in the spirit all external administration was of little avail. There must be religious belief abroad in the nation's heart; and Saint Marc Girardin added that he believed it *was* fast spreading. He thought the tide was now upon the turn. 'I thank God,' said he, 'that religious beliefs, far from being now abandoned, are resorted to with impatience and curious interest. I see our youth in the disorders of the age, seeking what to seize hold upon, and asking of the faith of their fathers, if it still have any life and health to bequeath to them. If I have any hope, in the midst of the words of despair which echo around us, it is that religion is soon to return into the present state of things. Mark it well, gentlemen, religion must soon prevail, or France will perish utterly.'"—*Sunday School Journal.*

THE BIBLE.

The Testimony of Infidels to the Excellency of the Scriptures.

A most surprising thing, and which ought to be more generally known, is the testimony which the most eminent infidels have given to the excellency of the Scriptures. Lord Bolingbroke, the most respectable, perhaps, of all the infidel writers, declares that "no religion ever appeared in the world, whose natural tendency was so directly to promote the peace and happiness of mankind." And again, he says, "The Gospel is one continued lesson of the strictest morality, of justice, benevolence, and of universal charity." A higher or a juster eulogium cannot be pronounced; we are only surprised that a man could entertain such sentiments, and still remain an infidel.

Rousseau declares that the writings of the most admired of the philosophers, "with all their pomp of diction," appears "mean and contemptible," when compared with the Scriptures. He pronounces also a beautiful and eloquent eulogium upon the character of our Saviour, and asserts the utter impossibility that such a character should be a mere figment of the imagination, (as Tom Paine somewhere insinuates.) "The inventor of such a personage," adds he, "would be a still more astonishing object than the hero."

Lord Byron also, in his emphatic language, says, "If a man was ever God, or God man, Jesus Christ was both."

And in the blank leaf of his Bible were found after his death, the following lines in his own handwriting.

"Within this wondrous volume lies
The mystery of mysteries,
And blessed, for ever blessed, are they
Who read to hope, and read to pray.
But better had he ne'er been born,
Than read to doubt, and read to scorn."

The only astonishment is, how men, after such admissions, can remain infidels. Lord Rochester, once himself a distinguished member of their corps, explained it when he said, laying his hand emphatically on the Bible,—"The only grand objection to this book is a bad life." They know the right, and approve it, but pursue the wrong.

REAL AND APPARENT HAPPINESS.

We pity the folly of the lark, which, while it playeth with the feather, stoopeth to the glass, and is caught in the fowler's net; and yet cannot see ourselves alike made fools by Satan, who, deluding us by the vain feathers and glasses of the world, suddenly enwrappeth us in his snares. We see not the nets indeed; it is too much that we shall feel them, and that they are not so easily escaped after, as before avoided. O Lord, keep thou mine eyes from beholding vanity! And though mine eyes see it, let not my heart stoop to it, but loathe it afar off. And if I stoop at any time and be taken, set thou my soul at liberty, that I may say my soul is escaped even as a bird out of the snare of the fowler; the snare is broken, and I am delivered.

Bishop Hall.

REFLECTION.

There is one sure way of giving freshness and importance to the most common-place maxims,—that of reflecting on them in direct reference to our state and conduct, to our own past and future being. No object, of whatever value, but becomes foreign to us as soon as it is altogether unconnected with our intellectual, moral, and spiritual life. To be ours, it must be referred to the mind either as motive, or consequence, or symptom. He who teaches men the principles and precepts of spiritual wisdom, before their minds are called off from foreign objects, and turned inward upon themselves, might as well write his instructions, as the sibyl wrote her prophecies, on the loose leaves of trees, and commit them to the mercy of the inconstant winds.—In order to learn we must attend; in order to profit by what we learn, we must think, i. e. reflect. He only thinks who reflects.—*Coleridge.*

CHRISTOLOGY
Of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets; by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter in the University of Berlin: translated from the German, by R. Keith, D. D., Professor in the Protestant Episcopal Theological Seminary of Virginia, just published, and for sale here. s30tf